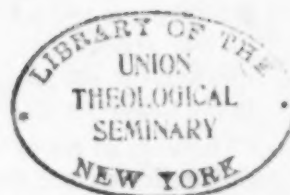


The CHRISTIAN CENTURY

A Journal of Religion

The Altar Restored



The Religion of the Campus

The Dry Battle of 1928

Theology and Psychology

Morality and the Stage

Fifteen Cents a Copy—January 13, 1927—Four Dollars a Year

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The CHRISTIAN CENTURY

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EDITORIAL

WE ARE GIVING our readers, in this issue, a second discussion of protestantism and the altar by a different writer and from a different point of view. While one of these writers believes that it is proper and edifying for a protestant church to have an altar and the other does not, it will be obvious to any careful reader that their divergent views upon this point do not rest upon any wide difference either in theology or in theory of worship. Neither believes that the central act of protestant worship is a sacrifice, or that God is more really present upon an altar than elsewhere. Both believe that worship is more fundamental than preaching, and that consciousness of communion with God should take precedence over listening to the voice of a man. Neither believes that a church is essentially an auditorium or that the pulpit should be its central symbol. Dr.

Richards believes that if a church has an altar, those who see it there have a right to insist upon the doctrines which go with the altar. Dr. Vogt asserts that the doctrines which actually go with altars in Roman Catholic churches do not necessarily go with all altars, that there is a legitimate use of altars quite apart from these doctrines, and that this use has historical, religious, psychological and aesthetic justification. Dr. Richards says that the altar is not a symbol but a place for the mass, which is also not a symbol but is intended to be an act of real sacrifice. Dr. Vogt thinks that protestants can, if they will, properly and profitably use the altar as a symbol, that it will be a help in the creation of an atmosphere of devotion and in the realization of the presence of God, and that there is little danger that those who so use it will be deluded into superstitious beliefs. We suspect that it is true of altars, as of other articles of religious equipment, that they will be used intelligently by the intelligent and superstitiously by the superstitious. The doctrine will color the interpretation of the symbol, but the symbol will not necessarily determine the doctrine.

A Question of Tolerance, and of Intolerance of Intolerance

MOST CATHOLICS and many protestants who discuss the possible nomination of Gov. Smith for the presidency and the bearing of his Catholicism upon that matter, assert that the religious question is one that ought not to be raised in connection with eligibility to public office, and that to raise it is to be guilty of the grossly un-American crime of intolerance. As a general proposition, such a statement is sound. But in defense of those who assert, on the other hand, that this country ought not to have a Catholic President it ought to be said that it is precisely because they believe in tolerance that, rightly or wrongly, they take this position. It is because they consider the Catholic church intolerant wherever it has the power to be so, that they think that the reins of government ought not to be committed to Catholic hands. There are reasonable but debatable limits to tolerance in several directions, but there is a limit in one direction which is so inherently necessary that it is scarcely debatable. Tolerance must stop short of tolerating a regime of intolerance. There are no two sides to such a proposition as that. Catholics will agree to it as readily as protestants, though they will find different illustrations of intolerance. Not many days ago the Jesuit dean

of Loyola university, speaking at a goodwill dinner to a company of protestants and Jews, startled his auditors by declaring that he came to preach a gospel of intolerance—"an intolerance of intolerance," he added. So the question at issue in regard to the wisdom and propriety of electing a Catholic President of the United States is not one of principle but one of fact. A person of tolerant mind is not estopped from taking the religion of a candidate into consideration if it involves his relation to an organization which he has reason to consider intolerant. He may arrive at wrong conclusions about the matter, but he has a right to consider it in the light of the evidence.

Another Soul Pines for the Good Old Days

OUR ATTENTION is called by the Rev. H. G. Kenney of the First Presbyterian church, Cameron, Texas, to an editorial entitled "The Hands of Esau," in a recent issue of *The Chosen People*, which he thinks is "very bitter, intolerant and extremely unjust to many of the finest spirits we have in the pulpit today." We think so too. The gist of it is that "a man who in solemn ordination vows has once sworn to defend the authority, inspiration and integrity of the holy word of God, and then after having become safely ensconced in a pulpit, deliberately flouts those vows, should be called by his right name. And that name is not 'modernist.' The common laws of all civilized lands call such an one, 'traitor.' The crime is treason and the penalty is death." The death penalty seems to us a little severe, but of course the chosen people can always afford to wipe out opponents of their program because they are so confident that their program is God's program. Our correspondent thinks we would be doing the cause of Christianity a great service by writing an editorial condemning such intolerance. We thank him for the compliment, but we are not sure that it would do any good. Such intolerance condemns itself. The reaction which it produces in the minds of any who are capable of any thought at all about these matters is more effective than any persuasion which we could exercise. The writer of the editorial says that he has been stimulated to new zeal by reading a book called "The Leaven of the Saducees." "The book has made a profound impression upon us. We confess that we had been until now inclined to be lenient and charitable to those who had been sowing seeds of destruction over the world." But, thanks to this blessed influence, charity is evidently now far from his heart and he is prepared to serve the meek and lowly by administering the penalty of death so far as the laws of the land permit.

What Kind of People Answer Religious Questionnaires?

A FEW WEEKS AGO the church advertising department of the international advertising association, under the direction of Rev. Charles Stelzle, published a questionnaire on religion in two hundred of the leading newspapers of the United States. The questionnaire had been prepared by a committee of one hundred prominent clergymen, and was printed for ten consecutive days with the

result that over 125,000 persons returned answers to the questions. This aggregate number is impressively large, but measured against the total number of readers of these two hundred papers it is rather pathetically small. Two hundred papers eliciting 125,000 answers, means that on an average only 625 readers of each paper paid any attention to the questions—or enough attention to invest a two-cent stamp in sending an answer to them. What would be the average circulation of these papers? We do not know. The *New York World* has around three-quarters of a million, the *Chicago News* nearly half a million. Most of the others have less. Would one hundred thousand be too high an average? Cut the estimate down to sixty thousand. On that basis, the answers represent the opinions of only one per cent of the readers of these two hundred papers. Even a one per cent sample might give a significant indication of probable trends and tendencies if one had reason to suppose that the sample was fairly representative. But in this case there is no reason to suppose anything of the sort. If a question about religion is put to one hundred people and only one out of the hundred takes the trouble to answer, what kind of person is that one likely to be? He will probably be a man who is especially interested in religion. He may in some cases be one who is particularly hostile to it. He is very likely to be the kind of person who has, or thinks he has, clear cut ideas on the subject—the yes-or-no type of mind. And if this experiment is repeated with 125,000 different groups, getting one answer from each, the expressed opinions of these articulate ones will afford a negligible amount of information regarding the unexpressed and inarticulate opinions of the ninety-nines. In this particular questionnaire, the question whose answer reveals most clearly the non-typical character of those who answered is, Do you regularly attend any religious services? Seventy-six per cent said, Yes.

An Index of the Faith Of Church-Goers

BUT IF THE ANSWERS to these questions tell us approximately nothing about the religious opinions of the general public, they do give us a little information about the faith and practice of church members and church-goers. 87 per cent were brought up in religious homes, but only 77 per cent are church members and 76 per cent are regular attendants. That is to say, in this group the church has lost in one generation about 12 per cent of those who were brought up under its influence and presumably as the children of Christian parents. As only 72 per cent send their children to any school of religious instruction, it appears that this loss will be augmented in the next generation if, as in this one, one-ninth of those religiously trained become non-religious adults. 42 per cent of the total, or a little more than half of the church-members have family worship regularly. We suspect that the actual per cent would be much less. On the other hand, there is a general friendliness toward religion and some measure of religious faith in a marginal group which extends as a sort of penumbra around the church-member and church-attendant group. 87 per cent would not be willing to have their families grow up in unchurched communities; 85 per cent be-

lieve that the Bible has some sort of unique inspiration and that Jesus was uniquely divine; 88 per cent believe in prayer and immortality; 91 per cent believe in God. In other words, about half of those who are neither members nor attendants have at least enough religious faith to qualify them for membership in at least a fairly liberal church. 87 per cent believe that some form of religion is a necessary element of life for the individual and the community. These evidently have more respect for religion in general than for its organized forms. We do not think that the answers to these questions prove much, for the reasons given above, but so far as they prove anything they tend to support the conclusion that America is becoming less religious. The number of those who were brought up in religious homes is about equal to the number who believe in God, Jesus, immortality, and prayer; but the number of those who are church-members or church-goers is considerably less; and the number who are bringing up their children in the nurture and admonition of the Lord is smaller still. If these conclusions hold good only for the one-in-a-hundred, what about the ninety-and-nine who did not answer at all?

Military Propaganda Through Reserve Officers Corps

WE have received, through the kindness of a reserve officer who states his own disapproval of its contents, the December bulletin of the 89th division with headquarters at Omaha. It contains, among other things, a report of the resolutions of the 6th annual convention of the Nebraska reserve officers association, held at Beatrice in September. With many whereases reciting the dangers of the pacifist propaganda which is rampant in the country and the dependence of the country upon the military establishment for its security, the convention resolved in favor of more and bigger citizens' military training camps, an annual defense test including a test mobilization—it had no finicky feelings even about this unpopular word—of reserve units, an appropriation of funds for a thirty-day training period for all reserve officers who will accept such training, the provision of ample supplies of ammunition for training and the maintenance of adequate reserves in case of possible emergency, and an increase in appropriations for the regular service, for the organized reserve, for the R. O. T. C., and for every branch of the military establishment, all of which appropriations at present "are ridiculously small and constitute a negligible fraction of the total government appropriations." It will perhaps not be surprising to note that, at this convention whose proceedings are sent abroad at public expense, "a strong military feeling was predominant at all times." We are sure of that. In a wreath of holly on the cover the commanding general and his staff wish all a Happy Christmas and a Prosperous New Year. "Peace on earth, good-will among men." Increase the appropriations for war.

Passaic Struggle Ends with Victory for Strikers

THE CLOSE of the year brought victory to the striking textile workers of Passaic, New Jersey. To be sure, the Botany mills are the only ones that have, so far, for-

mally capitulated, but the Botany mills form so large a part of the industry affected that their surrender is bound to carry the other companies to the same outcome. Readers of The Christian Century were fully informed as to the causes and conduct of the strike by a special number issued last August. Not long after that number appeared the strikers were taken into the United Textile Workers, a craft union within the A. F. of L., their original independent leaders, Albert Weisbord and his assistants, stepping out in order to make possible this "regularizing" of the struggle. But the strikers soon found that the mill-owners were no more ready to deal with the conservative A. F. of L. body than they had been with the "communistic" United Front committee. So the contest has dragged along until the end of the year, when the Botany mills restore the ten per cent pay cut that precipitated all the trouble, grant the right of collective bargaining to their employees, recognize the union, and promise preference for union members in reinstatement. It will probably take Mr. Julius Forstmann some time to swallow this pill, but swallow it he will, if he wants to continue to operate in the Passaic district. Public attention is likely to fix on the surrender of the mills at the end of this year of strife. It is to be hoped, however, that the significance of the surrender of the A. F. of L. union will not be entirely overlooked. When the strike first broke out the United Garment Workers had no more desire to incorporate within itself the Slavs and southern Europeans who work in Passaic than the mills had to recognize a vigorous union. But, in winning their fight against the mills, the Passaic strikers also won their fight against A. F. of L. conservatism. The Slavs and the southern Europeans are now inside the citadel of the American labor movement. And the Irish, Scotch and English labor leaders, who have held control there, watch their new associates with an apprehension that is scarcely concealed.

The Religion of the Campus

THE NATIONAL STUDENT conference, which convened in Milwaukee December 27 to January 1, gives the Christian leaders of the country a good opportunity to gauge student opinion and the religious life of our schools. The conference was composed of men and women who, in the majority of cases, are leaders of the religious life of their various campuses, so that the thought of the conference reflects the general religious life of the student world about as accurately as any conference held in recent years.

Comparing the program of the conference and the student reaction to the program to those of conferences a decade ago, it is obvious that student religious thought has undergone marked changes in that short period of time. The dominant motive of student religious life ten and twenty years ago was the missionary motive. The great student leaders were in every case missionary leaders. The student generation preceding this one was on the whole uncritical of modern civilization but tremendously anxious to bring the blessings of the gospel to other nations. The change of

thought which began to manifest itself at Des Moines, and then at the Indianapolis student volunteer convention, has borne its full fruit by this time, and Milwaukee revealed how profoundly the student of sensitive religious conscience is disturbed about the ethical basis of modern civilization. Compulsory military drill, economic imperialism, race discrimination and political corruption—these are the sins of modern life which weigh heavily upon the mind of the student. Sensitiveness to our group sins is of course not equally pronounced among all students. The leaders who attend conferences do not always reflect accurately the Christian opinion of their campuses, and even among them there is a wide range of opinion. Yet if we compare this generation with the preceding one, it is obvious that the Christian student is more conscious of the problems which society as such, and in contradistinction to the individual, faces than any other generation. Yet it cannot be said that his religion exhausts itself in a cheap radicalism which revolts against civilization and leaves the unethical conduct of the individual untouched. Immediately after the war the younger generation was generally believed to be more conscious of the sins of society than of its own sins. Gradually, however, the full implications of a Christian life which begins with the regeneration of an individual heart and sluices moral power into the utmost periphery of social conduct is being revealed to the most astute young Christians. That is why student conferences no longer pass resolutions against imperialism without courageously considering their private relation to property, the ethics of luxurious living, and the possibilities of the simple life. In other words, students of one generation thought the redemption of the world would follow automatically upon the regeneration of the individual. Students of this generation were tempted to believe that individual regeneration would follow automatically upon world reorganization; now students are beginning to think of individual regeneration in terms of an ethical conduct which must finally change all human relations.

As the students become more conscious of the limitations of modern civilization, it is inevitable that they should react against traditionalism in the school as well as in the church. While the school emancipates them from religious world-views no longer compatible with modern knowledge, the school itself is on the whole traditional in the social and economic sciences. Again and again the students testified that they were intellectually and morally awakened more by the various conferences which they had attended than by the routine of their school work. Among the resolutions passed at the conference was one calling upon the schools to permit more freedom in the discussion of social, economic and political subjects. The difficulty in the schools is not only that many of them artificially maintain an atmosphere of social conservatism amid scientific radicalism, but that the methods of teaching simply do not awaken the student intellectually and give him no sense of responsibility for making decisions and adopting attitudes of great moment to the future of civilization. In many respects the student leaders who deal with the students in their extra-curricula activities, their forums, discussion clubs and special meetings, are much better educators and gain more striking results than the teachers of the classroom. It is a rather

pathetic fact that much of the education which college men and women are receiving is being dragged into the campus from the outside.

It is too early to say what will happen to the missionary enterprise in the student world. It would be unfortunate if it lost the support of the students. After all there is no better way of making America Christian and no better strategy for dissociating Christianity from occidentalism than by maintaining our efforts to universalize Christianity. Every effort to universalize Christianity geographically must finally result in rediscovering its really universal elements under the wrappings of western culture. The missionary strategy must undoubtedly be changed; but one of the surest ways of changing it is to make use of the kind of Christian lives and characters which the Christian movement in the colleges is producing at the present time.

It is not easy to gauge the religious certainties of the students and to test the effect of modern scientific determinisms on the religious life of individual students. There were undoubtedly many students at Milwaukee who had lost all confidence in a personalistic interpretation of the universe. Some of them were irked by the devout atmosphere of the convention. Yet there were hundreds who flocked to Glenn Clark's childlike and simple interpretations of prayer. On the whole, one could wish for the church in general the kind of artful and yet artless combination of personal piety and social radicalism which characterized the Milwaukee convention. Without a doubt scientific studies are still confusing the students in their religious certainties, particularly since most of them come from homes and churches where religious affirmations were traditionally associated with cosmologies and conventional conceptions of every kind, which the college world has reduced to débris. If student opinion of this generation is an augury of religious convictions in the church of the next generation, we may approach the future without dark forebodings. It is interesting to note that the biological sciences, which are still the obsessions of the fundamentalists in the churches, have long since ceased to disturb religion in the colleges. If science imperils the faith of the student, it is psychological rather than biological science which offers a threat to his spiritual interpretation of life. The traditionalists in the churches have not discovered that fact as yet. They will probably be fighting rear-guard actions on that front a decade from now.

The ethics of sex life were not discussed in student conventions a decade ago. The emergence of this topic is one of the signs of the times. This does not mean that sex morality is at a lower ebb than hitherto. It means rather that there is a franker facing of the sex question on the part of the newer generation. The emancipation of woman and the freer association of the sexes has indeed complicated an age-old problem; but whatever the perils that may come out of this freedom, they are more than balanced by the greater measure of sincerity with which young men and women face the problem of establishing a wholesome family life. On this topic the Milwaukee convention was treated with great injustice by the newspapers. Chance remarks wheedled out of student leaders were given more publicity than the considered opinion of the convention. The atti-

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tude of the newspapers toward a convention of this kind, incidentally, is nothing short of pathetic. Reporters of such newspapers as the Chicago News and the New York Times, who usually know how to enter sympathetically into the spirit of a great religious gathering which is considering ethical and religious themes of great moment, were absent from this convention. The reporters in attendance had no other interest but to pick up a stray crumb of sensation to titillate the jaded appetites of their average readers.

The Milwaukee conference showed multiple evidences of the expert leadership which Christian movement in the colleges enjoys. It would be difficult to find a group of men and women more thoroughly alive to every modern problem, intellectual and social, and yet more thoroughly devoted to the spirit of Jesus and more consecrated to the task of spiritualizing life, than the student leaders of this generation. In some respects the college campus is the front line trench of Christianity. Here every peril of religious faith in modern life must be faced, long before it reaches the average Christian, and here the opportunity of regenerating and reorganizing a confused religious world and a morally impotent civilization is particularly inviting. The Milwaukee convention may be the first step in consolidating the Christian forces in the college world. It represents an effort developed in complete harmony between the two Christian associations working in the college field. Inevitably it set a milestone in the direction of a student Christian movement which will be divided neither by sex, denomination nor geography. The destruction of such a movement is, however, still within the realm of possibilities. The policy of the Y. M. C. A. under the new constitution places the student work in each state under the direct control of the state committee. It is quite possible that this policy will finally result in work for students which will destroy the moral and spiritual unity of the Christian student world. The Milwaukee conference was conscious of this threat to the unity of the Christian student movement, but it was not within its power to take steps to guarantee its ultimate unity.

Morality and the Stage

THE MAYOR of New York last week invited the leading theatrical producers to a conference on the moral aspects of their industry in the course of which he told them pointedly that if they did not clean up for themselves he would do it for them. Many of the best known and most highly respected producers were present, including Belasco and Frohman. Among those absent, though invited, were a manager who last year achieved considerable publicity in connection with a bath-tub episode and one who is considered the largest wholesale exhibitor of feminine pulchritude in the almost altogether.

The grounds for criticism of the stage are two: nudity, and indecent situations and lines. That these grounds for criticism do not exist merely in the purient imagination of prudish fanatics is evidenced by the frequent testimony of dramatic critics with no puritan predilections and no special itch for the role of the reformer but with a purely professional interest in the maintenance of a decent and digni-

fied dramatic art. Nobody pretends to deny that there are morally objectionable plays on the stage. The only question is, what ought to be done about it, if anything. At present there is no form of jurisdiction vested in the city administration giving it control of the licenses of so-called legitimate theatres. The appellate court has held that the license commission has a right to revoke the license of a motion picture theatre but not of a regular theatre. The law seems to regard it as more dangerous to show a picture of a thing than to show the thing itself, and words can be spoken on the stage with impunity which cannot be thrown on a screen in the form of titles. Just why this discrimination should be made in favor of the "legitimate" stage—which so often fails to justify the name—we do not know.

Censorship is at best an ungracious task. It is perfectly easy for the critics of the critics to cite instances of absurd hyper-sensitiveness which tend to bring the whole business of censorship into disrepute. In one state, for example, it is forbidden to make any allusion in a motion picture to an unborn child or to a prospective birth—a criterion which would ban a reference to Luke's nativity narrative and class the annunciation among the obscenities. Many great literary and dramatic works of the utmost seriousness and of high moral value have been condemned as indecent and have, in spite of the carping of their dull critics, been vindicated by the better judgment of a later age and a wider audience. Making fun of the censors is one of the easiest things in the world, and laying down simple rules by which to draw a sharp line between propriety and impropriety on the stage or anywhere else is one of the hardest. In the field of one's own personal conduct and conversation one may leave a reasonable margin of safety with a view to avoiding the very appearance of evil, though one may not succeed even then in escaping an occasional lifting of eye-brows by the unco-critical. But to apply that method to the criticism of others or to the censorship of public performances is both impossible and inexpedient. A censorship which condemns what the majority of clean minded people approve would not last long and would do more harm than good while it lasted. Nothing can be much more seriously prejudicial to public morals than a procedure which tends to make morality a laughing-stock and to identify decency with prudishness.

The claim that dramatic censorship is an unwarrantable interference with the freedom of art is ninety-nine per cent hokum. The producers of the objectionable type of play are, with almost negligible exceptions, interested in no art except that of getting the largest net returns from the box-office. The statement that "this is what the public wants" means simply "this is what I can make the most money out of." One producer, whose reputation on the whole is excellent, told the mayor that he had lost money on a clean play which recently closed whereas he had made a fortune out of another that was "different" which has been running nearly a year. Another told of starting off with capacity houses for a slightly risqué play but the attendance fell off because he made the mistake of advertising it as a "good, clean, wholesome play." We have not the slightest doubt of the truth of these statements. Who cares to see a play merely because it is clean and wholesome? Or who cares to read a novel if the best that can be said for it is that it will

not bring a blush to the most modest cheek? Neither interesting fiction nor attractive plays can be produced by so simple a system as merely keeping out the dirt. What goes in is at least as important as what is kept out. It requires brains, ideas, style, art. When a theatrical producer, in a spasm of conscientiousness or economy, attempts to capitalize the negative virtue of decency and the play goes dead, he has no case either against decency or against the public, except to this extent: there is a paying public which will patronize a stupid but suggestive play or a gorgeous spectacle of dumb nudes, while no virtuous person in his right mind will pay money to see a play that is merely harmless. Mediocrity plus indecency attracts a considerable audience. Mediocrity pure and simple attracts nobody. Hence the wail about the public's failure to support "clean" plays. If a sane censorship could deprive mediocrity of the support of its disreputable ally, and thus make all stupid plays unprofitable, it would prove itself not the enemy but the truest friend of dramatic art.

The alternative to censorship is a clean-up from the inside. That would probably be the better way. It is suggested that the theatrical producers organize and subject themselves to the control of a manager who would have some such relation to the whole industry as Judge Landis has to baseball and Will Hays to the motion picture industry. Such control would be more difficult and would probably be less effective in the case of the theatres because, though the theatrical industry is more nearly the monopoly of a small group than most people realize, it does not so readily lend itself to complete centralization as either baseball or the movies. Besides, while the appointment of Mr. Hays as movie czar was clearly an effort to forestall general censorship and has resulted in great improvements, it has by no means done away with the necessity for local censorship.

That the most satisfactory solution of this problem, as of every other problem of social control, would be by an improvement in public taste, so that only meritorious productions would be profitable, is of course true, but it is hard to envisage such an elevation of public taste while so many producers are devoted to the lucrative occupation of debauching it. If they could be stopped for a while, public taste would have a chance to form itself upon lines which would represent the normal judgments of the majority rather than reactions stimulated by a continuous campaign of commercialized sex-appeal. There is something to be said for giving the public what it wants if it is allowed to want what it really wants, but not much for giving it everything that anybody finds it profitable to make it want. Meanwhile there will doubtless continue to be stupid bad plays that make money, smart bad plays that make more, stupid clean plays that fall flat, and occasional clever clean plays that make a killing. Likewise there will be beautiful spectacles which will defend themselves on the principle, "honi soit qui mal y pense," and—hardest problem of all for the censor—there will be plays dealing earnestly and sometimes artistically with topics not usually freely discussed. Perhaps it is wisest to try to eliminate not all the bad plays, but only the worst ones. But in any case the way of the censor is hard. However much or little he does,

some will think he should do more, others less. We would rather see than be one.

The Dry Battle of 1928

PROHIBITION is likely to be the big political issue in 1928. There is hardly a politician in the country who wants it to be. The party press, under whatever tag, will do what it can to shunt the question into the background. Some dry leaders would be glad to get out of a straight fight on this issue if it could be done. And there is always a chance that sufficient dexterity on the part of such influential factors as these may postpone this inevitable fight to another day. We doubt, however, whether this fight can be dodged much longer. The temper of the public cannot be left wholly out of account. That temper is about ready to demand a showdown on prohibition. The national election of 1928, if this showdown comes, will swing on the issue of wet or dry.

Neither party can face such an issue with confidence. That strange conglomeration of conflicting interests known as the democratic party is flirting today with the idea of nominating a wet—Governor Smith or Governor Ritchie now appearing as the most likely selection. Either man would appeal to the portion of the party which is urban and wet. Governor Smith would, in addition, draw votes from many persons interested in the application of social liberalism to politics, and Governor Ritchie would hold the protestant south in line as Governor Smith might not. But neither man could be elected. Indeed, there are parts of the country in which the party could not be committed to a wet plank, and probably could not even support a wet candidate, without wrecking the organization. But a dry candidate, or a dry plank, would be equally unacceptable to the democrats of the urban north. They want their beer, and it is only the prospect of beer that gives them interest in a strong national campaign. Give the democrats a dry national program, and Tammany, the Brennan organization in Chicago, the Schwab organization in Buffalo, and similar units will put their energies into the election of local and state officers.

If the democrats thus find themselves between the devil and the deep sea, the plight of the republicans is no more to be envied. On the whole, the republicans have been more inclined to dryness than the democrats. Of course, an urban republican organization is as likely to be wet as a democratic; as witness the Vare organization in Philadelphia, or the Crowe-Barrett organization in Chicago. But, taking one part of the north with another, the preponderance of evangelical protestants in the republican ranks has been responsible for a general friendliness to the dry cause. An anti-saloon league endorsement for a northern democrat is not unknown, but it is unusual enough to attract attention. Now, however, there are influential portions of the republican party which regard a "liberal" policy in regard to liquor as essential to the continued control of urban and highly industrialized communities. And there are signs that dry endorsements will not be given so easily in the future to candidates whose other antecedents and

connections are dubious, or that, if they are so given, they will not prove a sufficient cloak to cover all manner of other chicanery.

To tell the truth, the republican party is likely to split almost as badly on this dry issue as the democratic. It cannot more than once or twice do as it has just done in Illinois—run its candidate on a dry platform in the country and on a wet platform in the city. Neither dries nor wets will put up with that kind of hocus-pocus indefinitely. Nor can it with much more success practice the game of nominating half a ticket of dries and half a ticket of wets. The American public is coming to the point where it demands candid, unequivocal dealing on this issue. If the republican party, with the help of the dry organizations, tries to keep up this sort of razzle-dazzle, it will awake one fine day to hear his majesty, the American citizen, say, "I vote for a straight-shooter, wet or dry."

The Christian Century is not much interested in the fate of the two parties. They bear today a tweedledee and tweedledum aspect that makes partisanship impossible, and even party membership slightly ridiculous. We believe that a wet declaration by either party would be equivalent to suicide. Especially in the case of the republican party, we believe that future safety demands an end to present temporizing. But if the parties choose to chance this fate, that is their concern. Our interest is in the dry cause itself. We believe national prohibition to be a source of national strength—actual as well as potential—and we therefore do not propose to stand silently by and see the decision registered in the 18th amendment nullified by public contempt or indifference.

That is just what is bound to be the result if the present encouragement of the "political dry" continues. It is said that the anti-saloon league has no right to scrutinize or endorse a candidate with reference to any other question than his probable vote on liquor legislation. Of course, the political dry who takes advantage of this theory to secure an anti-saloon league cloak for his shortcomings is precisely the sort of creature who will soonest sneak into a closet to betray the very organization which has endorsed him. But leaving that factor entirely out of account, it still remains to be debated whether the theory itself is as certain as is claimed. For consider the consequences of such a course. Illinois is considering them at this moment. In this state we have the official dries saying, in effect, "We know that the man we have asked you to send to the highest legislative body in the nation is a creature so malodorous that there is not a self-respecting legislature on earth that would admit him. We know that he has shown that he cannot be trusted in public office. But put him in anyway, because we have his word that, however else he may betray you, in this one thing he will not." How long can that sort of thing go on before God-fearing, clear-thinking men and women will come to say, "If this is what prohibition is to mean, then in the name of decency and honesty let us have none of it?"

We are told that the anti-saloon league and the dries are in a dilemma. Admitted. But every endorsement of a political rotter by the league puts the league's natural constituency in a dilemma. Ultimately, such dilemmas are

bound to be resolved in terms of the largest national honor and security. It is impossible to believe in the future of democracy on any other basis. If the majority is not going to come out ethically right, democracy cannot survive. So that the dilemma of the anti-saloon league is of distinctly minor character. If it cannot find a course which commends itself to the common judgment as patriotic—in the best sense of that abused word—it is bound to face rejection of its aims and of itself.

Now is the time to face this minor dilemma within the dry cause—now, and not when the battle is joined a year hence. Now is the time to discover some way by which prohibition may be supported in the legislature without undermining the moral foundations of the republic. Now is the time to clean house of the political dry. Now is the time to set the stage so that when the fight opens it shall be a straight-out fight, into which every believer in a dry country can enter with a clear conscience and no inner apologies. For on a straight-out fight the dries can win conclusively.

The Collarless Dog

A Parable of Safed the Sage

THE LITTLE SISTER of the daughter of the daughter of Keturah came unto me, and she brought with her a Forlorn Looking Pup.

And she said, Grandpa, this Little Dog is lost, and he cannot find his way Home.

And I said, Why dost thou think that he is lost?

And she said, He has no Collar and no Brass Plate with the name of the People who own him, or the street where they live, and how can he know his way home?

Now that was the first time it had occurred to me that the Information graven on the Brass Plate on the Collar of a Dog was intended for the Perusal of the Dog. But I very soon got her Idea.

And she said, We must not let him wander away and get lost. We must find where his Home is. For the poor Little Dog cannot know. He has no Collar with a Brass Plate to tell him where to go.

And I said, I will put on my Hat, and walk abroad with thee, and the Little Dog shall go with us, and we will see if we can find his Home. So we walked abroad, and she was fearful lest we should lose the Dog and I was fearful lest we should not. But it came to pass in time that we found a Small Boy that was hunting for his Dog, and he and the Dog knew each other, and we left them together.

And I considered how many folk there be who are like that Little Dog, for they wander about Aimlessly, and with no Indication whose they are or where they are going. And that is unfortunate. For this is a lonely world for those who know not Whose they are nor Whom they serve. And I should like to find such-like men and women, and say unto them, Why wander ye homeless and nameless? Verily, it should not be thus. For there is a Father God, in whom the Whole Family in Heaven and on Earth is named, and his is the Name ye should bear, and his the Home ye should seek.

VERSE

Mizpah of Benjamin

(To Dr. William Frederic Badè)

A LITTLE rocky hill in Palestine!
A stage deserted by the actors, then
Forgotten underneath a drapery
Of gorgeous iris and anemones;
Where through the tens of centuries the flowers
Have played their little part—to sleep and wake,
While overhead, since ever time began,
The swaying curtains of the eastern sky
Have opened for the entrance of the sun,
Or in the west have ushered in at night
The mighty pageant of the marching stars.

So through the seasons slept the little hill
Until a seer came whose eyes could read
The baffling traceries of time; whose feet
Could follow winding pathways in the dark.
He raised his staff of power by the mound
Where threadbare memories had dropped to dust
And with the mighty word, "Come forth!" he drew
Once more the actors to that little stage
And made them play again forgotten parts
In man's old tragedy of love and hate.

Once more the early maidens of the race
In lithe procession with their earthen jars
And with their little flickering lamps at night
Drew water from the ancient rock-hewn wells.
And through the narrow ways of Mizpah came
The basket-laden harvesters to store
The freshly winnowed fragrant grain away
In cool and secret treasuries of stone.

Again the mourners went about the streets:
And when the cruel hosts of Babylon
Came storming at the walls and led away
The wailing captives with their silent harps,
The foreign master feasted with his men
In Mizpah, until vengeance, bursting in
At midnight, slaked its avid thirst in blood.

The wraiths are rising, rising one by one
To walk again beneath the changeless stars!

EUNICE MITCHELL LEHMER.

Trails

UP many a trail I've toiled
To see what lay ahead:
Mountains and vales and plains,
A trail that onward led.

Yes, life were dull indeed
If we might never climb—
Death is itself a trail
Over the ridge of Time!

CHARLES G. BLANDEN.

Wishing

I OFTEN wish that I were the wind. . .
The wind who alone dares tease the sea;
The wind who plays with the clouds for kites
And swings like a monkey from tree to tree.

I wish I could toss the swallows about,
Playing tag with them across the sky;
I wish I could chase the white-winged ships
As a laughing boy a butterfly.

When the night sky flaps like a torn blue flag,
I should love to play at his wildest game:
I should love to run and blow the stars
Like flying sparks to a fiercer flame!

E. MERRILL ROOT.

Meeting God

"PREPARE to meet thy God!"

The zealot cried:
I gave a knowing nod
And turned aside,
For I was young, and care
And death defied.

"Could you meet God today?"
A child inquired:
The query blocked my way
Till I aspired,
And lo! God came, the Friend
My soul desired.

CHAUNCEY R. PIETY.

The Teacher

HE SENT men out to preach the living Word,
Aflame with all the ardor of his fire;
They spoke the Truth, wherever truth was heard
But back to him they brought their hearts'-desire;
They turned to him through all the lengthening days
With each perplexity of life or creed.
His deep reward, not that they spoke his praise,
But that they brought to him their human need.

HILDEGARDE HOYT SWIFT.

Handclasp

TREES are both human and divine.
They are the handclasp of God with Man.

They are God's whisper to the earth—
"Make me more Man, that I may understand Man's weak-
ness."

They are Man's whisper to the sky—
"Make me more God, that I may know God's strength."

Trees are both human and divine.
They are the handclasp of God with Man.

FRANCES GROVER.

Transformations in Slovakia

By Edward A. Steiner

THE UNITY OF MANKIND may be only the dream of the dreamers; its uniformity is a fact created by the manufacturers. The dreamer talked about spirit; the manufacturer discovered gasoline, and its volatile energy has made the world move alike, though not as yet in the same direction. The automobile, Gillette razors, bobbed hair, jazz and the movies have crossed all frontiers and wiped out many differences, but unfortunately have not affected the protective tariff, visas and passports.

Five years ago, this little town, my birthplace, which I am now visiting, was still an uncomfortably distinct place, reached from the far-away railroad station by a horse-drawn carriage, over a most wretched road. A few days ago on arriving there, six taxi drivers strove for our favor, and we chose a handsome, brand-new limousine, which in a few minutes reached the town over a paved road. Formerly it was a truly isolated place. Now within fifteen minutes of our arrival, we were asked to listen in on the radio, and heard Paris and London without difficulty by merely turning a knob; though no one was much the wiser for what we heard.

THEN AND NOW

Then—only five years ago, the streets were like fields of poppies, with the quaint, colorful garb of the peasants in the style peculiar to this town, and unlike any other. Now, many girls are passing my window with narrow skirts knee high, hair bobbed, and faces painted and powdered. They might be clerks in any of Mr. Woolworth's numerous stores, somewhere on Main Street, anywhere in America. Then, in the evening the gypsies played their violins, and pulled at my heartstrings; now, the drum beat of a jazz band drives me mad. Then, only five years ago, the boys planned to go to the Latin school, and become doctors and lawyers; now they don't want to go to school at all, and they become chauffeurs. Then, the town didn't know or care how large or small it was; now it counts its population, and boasts a new street, a building boom and an industrial problem. Then, all the men, except the peasants, wore beards, as monuments to their spent youth; long, glorious, flowing beards. Now, they are smooth shaven, except here and there a Charlie Chaplin moustache. Then, they knew of America as the land of Lincoln, Roosevelt and Wilson; now Henry Ford is the greatest American, with Tom Mix a close second.

I stand in the market place with the old men, deploring the passing of the good old times. We bewail the revolt of youth, and its lack of reverence for old age and the past. I might be anywhere in Europe or America or Asia, as far as the mechanics of living are concerned. Neither I nor my ways, nor the trinkets I have brought, nor the views I hold, are strange to these people. Once our arrival was hailed as a wonder—now we pass unnoticed among Slovaks who look and act like their Americanized brothers and cousins in Pittsburgh. There is a new life here; though

the old it not yet dead, it is dying. We in America leap forward so quickly that we do not notice the corpses we leave behind. Here the pace is not so fast. The past is more tenacious, the future a little more dubious.

CHURCH NO LONGER A MYSTERY

The automobile rushes through the streets, stirring up clouds of dust and sounding its siren viciously, while the stolid oxen still pull the carts slowly, and their driver reluctantly yields the road. The ubiquitous geese defy this gasoline age, hissing the brutal thing, and many a goose and gosling has given up its life, defending the good old times. The few remaining, much bestarched, beskirted, heavy-booted peasant women flaunt their colorful garb and do not yield the narrow space of sidewalk to the flappers, who must step into the mud with their dainty slippers.

I discussed the new life with the priest, a young man who stands puzzled before this new, irreverent age. The church is not as crowded as it used to be, though the interior is as gaudy as ever, and the service as impressive. The priest blames the automobile because it takes the people away from church, but the trouble is deeper than mere joy riding at church time. The automobile undermines the authority of the priest by destroying mystery. Of course, this mechanical age began long ago with the locomotive, but the locomotive was a mystery, it traveled upon a guarded highway, upon which one walked only under penalty of the law and fear of death. The engineer was a highly specialized mechanic among workers, still of the Brahmin caste.

The mysteries of the church are no more the great mysteries, and the priest is no longer a divinely ordained engineer, but a chauffeur; and the church is no longer a railroad on the highway of holiness, but an automobile among other vehicles. An automobile is down on the level with other vehicles. We know the road it travels, our own dusty road; and we know the man who drives it, he is one of us. He drove horses yesterday. The reason the automobile has conquered all the highways is because any one can become a chauffeur. Tom, Dick and Harry, even women can learn the mysteries of a combusive, gasoline engine in less than six weeks.

A CHANGE IN CASTES

Whether or not this uniformity is the pathmaker of universality I do not know. At least the idea of brotherhood is not as easily diffused as automobiles, Gillette razors, bobbed hair, jazz and radio.

The little village is still Slovakia in its inner life. The language struggle is as intense as it was fifty years ago, except that the once despised Slovaks now despise the Magyars, and flout the Germans. The ticket agent at the railroad station is untouched by the free spirit of the auto-

mobile. He is a "high mucky muck" in gold braid, who refuses to understand me because I do not pronounce the name of the town to which I am traveling as it has been rebaptized since the Slovaks have become the masters. He roars and hisses and spits venom because I ask him for a ticket to Tirnau instead of Trnava, just as John Huss was refused a ticket to heaven because he did not read the mass in Latin.

This small town possesses some nineteen political faiths, as wide apart as fascisti and communists, and as near yet apart as socialists, Christian socialists, labor party and peoples party. The two thousand souls in this little town all live their real lives in Byzantium, in spite of the fact that their bodies live in a gasoline age. There are antennae over their roofs but none over their souls; they hear the same things and do the same things; they are "drunk with new wine," but not with the spirit of Pentecost.

The new minorities, the oppressed, are no better, if anything worse than the majorities. They whine and complain, forgetting that they always looked down upon the Slovaks, that they despised their culture and refused it the right to exist. They zealously guard their privileges, and when the law allows the use of their language, they bitterly resent any failure to use it.

CREATURE COMFORTS

The new age has brought creature comforts undreamed of in my boyhood days. Yes, we have bananas, and ice cream, which is written *smrzlina*, and pronounced the same way. The peasants' ill smelling, insect-harboring, sheepskin coats are gone, and they wear corduroy; there is an asphalted sidewalk instead of the cruel cobblestones which early inclined me to corns and bunions. There are two beauty parlors but no newspaper, and the town crier drums up trade in the old fashioned and vigorous way.

Nobody knows what this new age will bring, besides its leveling, world embracing uniformity in traveling, eating and dancing. It is accepted greedily because it comes without mystery and makes life pleasanter to live. Out of this uniformity may come some sort of unity, but that is a high ideal, and ideals cannot be obtained at filling stations or beauty parlors. The priest, the preacher, the rabbi and the politician, leaders in the sphere of ideals, live upon the differences which divide the community, and they would lose their jobs if they preached unity. In fact they see in the new age perils to their institutions and to their living, so they must not only put on the brakes, but they must pull back.

JUST A RABBI

The rabbi whom I knew as a child was a saint. The new one is just a rabbi, who makes still broader his phylacteries, who "strains at a gnat and swallows a camel." He denounced from the pulpit those who did not completely wrap themselves in their prayer mantles, and one of my kinsmen was deprived of office for a time, and almost excommunicated, because he preferred to use his as a symbol rather than as a blanket. To this rabbi, the important thing in Judaism is in the distinction between clean and unclean food, not between good and evil. He wants to

make the Jews more Jewish; but he does not care to make them better Jews. There is much more orthodoxy in this synagogue now, but much less religion.

The synagogue is a beautiful building, which has atmosphere; it is neither gloomy nor gaudy. It is the sabbath, and the pews are crowded. The swaying bodies, the wailing of the reader, the murmured responses, all waken memories, childhood memories, race memories perhaps, for I am of this race. There is a lump in my throat and I feel that I have lost something—until the rabbi expounds the law; then I know that I have found something.

There is a striving for unity here. I do not deny it; but it is for a Jewish unity upon the basis of a sterile orthodoxy. There is a center towards which this congregation is looking, together with all other Jewish congregations in the world—Jerusalem—but a Jewish Jerusalem is of no more value to mankind than a Jewish New York and perhaps not as much.

There are prayers said here, to most of the congregation in an unknown tongue, though that doesn't really matter, because in these Jewish prayers there is only a striving to make it easier for God to rule mankind. There is little or no begging for favors, there is no mystic longing to be lost in God, but that God might ride on in majesty, king of the world. In such prayers I too am a Jew. I want God to rule the world though I am indifferent as to his instruments, or through what race or people his will is done. It might be better—I am not giving advice to the Almighty—if the Jews should not rule financially or politically. Where they rule spiritually, as they do or will do, they cease to be Jews, and are the sons of God.

PROTESTANTISM

The protestant church in this town is no better than the synagogue. A little broader in some things, much narrower in others. Theologically it is Lutheran, and the Lutheran fundamentalists in Slovakia are of the Augsburg confession of faith, as interpreted by the Missouri synod in the United States. This synod is more Lutheran than Luther, and its so-called missionary work in this region is a fight against the broader ideas imported by the theological students who have gone to Scotch and English seminaries. To be a Lutheran, means to be something quite apart from other Christians. There is even no Jerusalem to look to, there is Augsburg. Does God, the all-knowing, know where it is?

The Catholic priest is greatly worried. The church is old and needs repairs, and there is a quarrel, a political quarrel, as to whose business it is to repair the churches. There is another quarrel with the Czechs, who are the liberalizing element in Czechoslovakia, and are unwelcome for that and other reasons. There is an autonomy problem in which the Catholic clergy is taking an active part, and is accused, not always unjustly, of being favorable to a return of Slovakia to Hungary.

The remarkable thing about the Catholic church, to me at least, is not its pomp and ceremony. One grows weary of its pageantry. The remarkable thing is its spirit of unity, for after all, it holds its divers millions and moves them more or less successfully toward one geographic

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center. I wonder whether that is not the reason that the church holds the allegiance of men who have outgrown its doctrines. I am not afraid of Rome. (Of course it doesn't matter whether I am or not.) The fact remains that in this divided, warring world, there is this spiritual capital, even granting that it may be more a political than a spiritual center.

That Sunday evening I attended a communist meeting which was held in the bar room of the inn. There was a service of song, and if singing can bring victory, then the bolshevists will rule the world. There was also preaching, and if fervent preaching can convert mankind, then all humanity will become communistic. This preaching awakened in these simple people a sense of power not given them in the churches. They were told to emancipate mankind from the capitalistic west, and lead it into the arms of the bolshevistic east. They were called to help mankind ex-

plot the earth, without exploiting humanity; and they were passionately exhorted to liberate all oppressed nations, races and classes.

Whatever one may think of the foolishness of this preaching, it is preaching which is in harmony with the spirit of the times. It is a program, a realizable program. It has a rallying center—Moscow, and Moscow is more potent now in this mechanical age, than Jerusalem, certainly more so than Augsburg. Rome is bigger than Moscow; but Rome has become bolshevik, under the name of fascism.

So, on this little stage, in this far away Slovak village, the whole drama of mankind is being played. The actors dress alike, they almost look alike; the lines they speak are dictated at Jerusalem, Augsburg, Rome and Moscow; not at Sinai or Gethsemane. One wonders which of the actors will play the leading role, which will remain on the stage and how long.

The Altar Restored

By Von Ogden Vogt

NOTHING is more significant among current tendencies in church building than the restoration of the altar. Many forces have operated to effect this revival of ancient symbolism in religion. Primarily the change is due to a fresh emphasis upon religion itself and upon worship as the central experience of religion. The centrality of worship has been thrust aside far too long in protestantism; by the theological emphasis in its history, by the frontier and immature character of many American religious usages, by the very virtues of ethical seriousness and passion, and by the administrative note in American church life. Its return is a just reaction along all these lines. Yet it is neither derogation of the intellect nor failure in ethics which has influenced the movement. On the whole, the local parishes which have restored the traditional sanctuary symbols are among the more liberal in thought and the more earnest in moral idealism.

This movement for a new emphasis upon worship has not yet in many instances involved the restoration of the altar proper. The larger number of interested churches have restored simply the chancel arrangement, placing the communion table at the head of the church as a free standing table. It may be worth while to note the reasons for so much change before a further word about the altar. These reasons lie in three regions, religious, aesthetic, and practical.

THE OPEN CHANCEL

Religiously, the substitution of the communion table for the pulpit does, in fact, improve the devotional atmosphere of the church building. The table intimates to the worshiper not the changing ideas of teaching or of prophecy but the abiding experiences of communion, dedication and the joy of salvation. It differentiates in an effective way the place of prayer from all other places. It is an ever present call to worship. It creates the sense of sanctuary. It lifts even a meagre and barren hall into dignity and

spiritual suggestiveness. A small country chapel or a modest city church, so furnished, will be more productive of the devout life than an imposing building planned in any other way. Moreover, the arrangement affords a variety of liturgical functions by the differing uses of pulpit, table and lectern in the service. Worship and teaching and prophecy have each its appropriate symbol.

Artistically, the communion table is a far better high light to the picture than the pulpit. Set at the head of the chancel, it draws the eye and focuses attention to a definite stopping point. The vertical pulpit, set somewhat forward on a platform, divides the attentions. It simply cannot fulfill the primary requisite of every artistic composition, an adequate centrality. This is the more true of an empty pulpit. The church with a central communion table is at all times a complete composition attractive for private prayer and meditation.

AN ANCIENT HERITAGE

Practically, the central pulpit plan is an awkward one for almost all special occasions. If it is large enough for a fairly sizable structure, it cannot be easily moved for the necessities of children's services, pageants or morality plays. The chancel, on the other hand, is always ready without alteration for these special occasions. It affords also more physical space for funerals, weddings and for any special festival services.

These reasons, taken together, amply justify the now widespread adoption of this traditional plan for new church buildings. The fact of its development in a number of instances in theological seminaries and college chapels is evidence of its favor at influential centers of religious culture. The fact of its recommendation by the official bureau of architecture of the Methodist Episcopal church is evidence of its favor in the eyes of those who seek to enhance popular religious life. In Chicago, there are at least ten

churches in the Congregational denomination alone, which have adopted this chancel plan. It is a definite misfortune for any church to build a new building without giving serious consideration to the many values to be derived from this very great improvement. Not a few of the parishes involved have been moved also by strong sentiments of historic Christian continuity. It is a profoundly conservative movement in the sense of conserving Christian traditions farther back than the reformation. It is no dishonor to protestant feeling to claim all possible inheritances from the total history of Christendom.

Among those who have restored the chancel, a considerable number have restored also the altar. The categorical difference between table and altar is perhaps not so marked as some have suggested. To place a cross upon the table, or to place the table against the wall tends to put it into the category of altar. In the great Roman basilicas, the table stands free but it is regarded as an altar. In some Unitarian churches, it stands against the wall, but is regarded as a table. In some protestant churches, the table placed against the wall and carrying also a cross, has become an altar. But it is a symbol. It is not a place for the sacrifice of bullocks or of goats, nor yet for the sacrifice of the mass, but symbolic of the sacrifice of contrite hearts or the sacrifice of thanksgiving. The term altar has always had a powerful symbolic meaning throughout the vigorous religious life of the Methodist churches. Various liberal movements have restored the altar as the central religious symbol. A number of Universalist and Unitarian churches have done so. Mr. Stanton Coit of the Ethical culture society in London told me recently that they had built an altar in their place of worship. To be sure, he insisted that it was not merely a Christian altar, but nevertheless an altar.

THE PRIMACY OF DEVOTION

The change in the relative positions of minister and people in the sacramental services conducted with table or with altar works both ways. If it is suggested that the minister at the altar is too greatly separated from the people as being in a special sense a priest, it is also suggested that the minister behind the table is too highly exalted as occupying the seat of Christ, whereas before the table he takes his place with the people. If my recollection is not mistaken, Dr. Orchard justified his usage to me by this very point. The isolation of the minister behind the table is the more marked if the higher and farther setting of the table at the head of a chancel is adopted. The Lutheran conception of worship has an interesting bearing on this matter. It regards the minister in the service of worship as a representative priest performing alternately two functions, now standing for God before the people in the administration of a sacrament and again standing for the people before God in the offering of a symbolic sacrifice. In both cases the altar is a symbol.

My own feeling is that we do not need to be too much concerned for any historical justification, nor too much limited by historic categories, whether medieval or reformed. Both the doctrine of the divine society and the doctrine of free grace may be transcended by a new order which we must work out for ourselves. The minister may theoretic-

cally be no more a priest than any of his fellow members, but practically and representatively he is, as the Lutherans suggest. Even in the Congregational church, the extreme of democratic polity, no one presumes to administer the sacrament of the Lord's Supper without the authorization of at least the local parish and usually not without the licensure or ordination of a council of neighboring churches. In this whole movement for the restoration of the altar the mainspring of interest is that of devotion, justified by our own feelings and necessities without much relation to the controversies of the past. The past does come in by way of sentiments of continuity as suggested but does not need to inhibit our own fresh determinations.

AN INTIMATION OF DIVINITY

There are some important reasons for regarding the central symbol as an altar rather than as merely a table. For one thing, it connects the symbolism of our religion still farther back to that of the Old Testament and to that of other faiths. To be sure, the common meal has been a familiar usage in other than Christian faiths. But many religions, from primitive times until now, have centered their worship about an altar. As time goes on this problem of building a house of prayer that may be a house for all people, will have an increasing importance in American life. There are already several eclectic religious movements among us. For the most part, they tend to vagueness and thinness, lack of concentration and meagreness of lively associations. For myself, I should prefer to enter a great house of God enriched by the complete symbolism of several religions than one barren of any reminders of specific faiths. This is a region not much explored as yet in our common counsels, but one that will call for increasing discussion. In any case, I suggest that the altar may be a help rather than a hindrance. Physically speaking, such an altar as I have in mind at this point is to be found in the church built for the South Reformed parish of New York City, now Faith Presbyterian.

Far more important, the altar is a powerful intimation of divinity, of the non-human realities of which our human life is only a part. It has a tendency to suggest the presence of divinity more adequately than a communion table can. Here again, we have reached a point of primary significance in American religion. I do not personally believe that religion is necessarily nullified by a non-theistic point of view, but that view, for many, does not take sufficient account of the vast forces beyond human control. The communion table is not a sufficient reminder of these non-human realities. Like a pulpit, it is most helpful when associated with persons. The altar may at times be most helpful by itself alone. The communion table alone tends to be limited in its intimations to those which relate to the communion service. The altar suggests all of these and some other notes of devotion besides.

The altar also intimates in a more effectual way the place of sanctuary, the holy place, the place of refuge, the inviolable place, again only as a symbol but a valuable symbol. Amidst the hurries and worries of modern life, more than ever the church building needs to afford the sense of sanctuary. Good religion does not wish to foster its experiences as compensation, as the dropping of irksome

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responsibilities, as the ignorance of evil, or any other unmanly attitude. It does need to provide for harried spirits a place of temporary refuge and release from care until there is renewal of energy, fresh estimation of tasks and dedication to them. Many have found that a definite physical altar has assisted in the production of this sense of sanctuary in the house of God.

Artistically, moreover, the altar is superior to the table, especially for a large building and this is a point not to be ignored. Who will divide the artistic from the spiritual? Who will deny a real validity to the demands of the aes-

thetic sense? What we may wish to do as definite symbolism, with a fairly well defined concept behind it, may be powerfully reinforced if also it affords the more generic aesthetic satisfaction. Here we are within the region where human beings do many things not entirely for clear-cut or obvious reasons but out of profoundly instinctive urgencies. Undoubtedly, a large part of the impetus for the restoration of the altar is of this elemental character. Churches are restoring the altar, in part at least, not because they can entirely explain why, but because they like it and find it helpful.

Theology and Psychology: A Sterile Union

By H. Richard Niebuhr

THE UNION of psychology and theology is more than a hundred years old despite the fact that it is sometimes referred to as a recent and brilliant match.

The courtship began when Berkeley, Hume and Kant succeeded in transferring the point of view in philosophy so that henceforth the subject displaced the object in the center of attention, and psychology with epistemology were called upon to lead the way into every philosophical discussion. The marriage was consummated when this new method was introduced into theology by Schleiermacher, who defined religious doctrine in terms of social consciousness and of individual experience. Since his day many theologians have been prone to regard psychology as the only fit consort of the erstwhile "queen of the sciences." But the union has been sterile.

England and America were slower to accept the new alliance than Germany, where Strauss, F. C. Baur, and Feuerbach became its champions or—to return to the earlier figure—where their systems of thought were revealed to be the offspring of the new union. It is true that Hegelian philosophy rather than Kant's critical rationalism or Schleiermacher's psychology furnished these theologians with their approach, but the net result remained the same, for the point of view was subjective and theology directed its attention to the idea rather than to the object. In France positivism led to similar results, issuing at last in the social subjectivism of Durkheim and Levy-Bruhl.

INFLUENCE OF WILLIAM JAMES

In America, and eventually also in England, the revolution was introduced by William James and his followers as well as predecessors in the psychology of religion. They made the psychological approach the orthodox introduction to theology while in Germany the theory of knowledge was regarded as the necessary prerequisite to all thought upon the nature of religion and of God. The net result was about the same in both cases. American psychology of religion led over to a psychological theory of religious knowledge, pragmatism, and German epistemology, starting with the subject, failed as a rule to discover the categorical ele-

ment in religious experience and ended by consigning the whole of that experience to the tender mercies of psychological analysis.

There are many who believe that theology, and with it religion, is being well served by this partnership with psychology. Sufficient work has been done in the psychology of religion during the last century, and especially during the last quarter of that period, to enable the student to estimate the worth of the combination and to evaluate the profits which it has brought to theology.

Psychology, it may seem, has derived some advantages from its exploitation of the religious consciousness and its analysis of religious behavior. It has found an additional field wherein it may apply its hypotheses about the unconscious, suggestion, sublimation, transfer, the sentiments, and the like. Social psychology has been interested in the religious representations and behavior of groups, and has profited not a little by its study of religion. Genetic psychology has yielded to the attraction of the night "in which all cats are black" and all theories seem bright—the night of primitive religion—where it has demonstrated how nicely its hypotheses fit into a situation which has been constructed to fit the hypotheses.

EFFECT OF PSYCHOLOGY ON RELIGION

What benefit, upon the other hand, has theology received from its alliance with psychology? The net result of psychologizing about religion has been the apparent subjectivization of religion. Psychology has substituted religious experience for revelation, auto-suggestion for communion with God in prayer and mysticism, sublimation of the instincts for devotion, reflexes for the soul, and group consciousness or the ideal wish-fulfillment for God. It is true that it does not often profess to do these things and, in the opinion of the philosophically minded, may indeed do none of them, but this is the result which it has achieved in the minds of many psychologists, of some theologians, and a great many of those whose acquaintance with psychology, theology, and philosophy is only casual. Even where the result is not consciously accepted it frequently

exercises an unconscious influence, so that God, prayer and revelation are left out of account as realities though their reality is not denied.

It was the claim of the psychology of religion when it began its work that it would greatly further the cause of religious education and that, by demonstrating the laws of religious life, it would make the development of that life by pastors and teachers a matter of scientific control. It has failed to justify that claim. What improvement has been made in the work of religious education in recent years has been sponsored by the psychology of education rather than by the psychology of religion. It is true that certain refinements in the use of the appurtenances of worship and in the methods of arousing religious emotions may be traced to the study of psychology, but the refinement of method does not compensate for the great diminution of the sense of the reality of the Object of worship, which is also due to psychology. Many modern discussions of prayer and of the conduct of worship are tragic confessions of that loss. They appear as sterile and pitiful efforts to hold fast to a fiction which must be maintained as long as possible ere sad disillusionment robs the race of the values it affords—hasty efforts to develop a method of suggestion and auto-suggestion to take the place of communion.

WHAT THEOLOGY HAS SACRIFICED

Apart from the gain of some interesting side-lights on special problems, such as sin and conversion, theology has derived only two considerable benefits from its association with psychology. Religion has been revealed to be an inalienable part of the psychic life, and the critical faculty of theology has been strengthened. The first of these results, however, is by no means an undisputed finding of the psychologists. A few of them, notably James, have maintained that this is the case, but a larger number, explicitly or implicitly, have defended the opposite conclusion, seeking to show that religion is an epi-phenomenon—a fiction, indeed, explicable but quite unnecessary. So far as the second contribution of psychology is concerned, the gain for theology may be only specious. For while psychological theology has been taught the characteristics of the purely psychological and thus learned to isolate it, it has lost its sense for the rational and the real. Hence the net result is that the whole realm of religious experience is often consigned to psychology. The extreme pragmatic tendency, as distinguished from the discriminating pragmatism of William James, makes room for every sort of irrationalism which is psychologically palatable and edifying and makes psychology the final arbiter of truth. Theology has, therefore, become less, rather than more, scientific under the tutelage of psychology. It has sacrificed even the modicum of precision it possessed to gain a method characterized by formlessness and uncertainty of its object.

If it were evident in any way that psychology of religion led men nearer to the truth, then the result for religion would indeed need to be regarded as a bitter but necessary disillusionment. But too much of modern psychology rests its structure of theory upon the basis of value-judgments, rather than upon adequate evidence of soundly established facts, to make its results of important value for theology. Distinguished and qualified scientists are at work in the

field and when their work has led to some assured results, which have bearing upon the religious life, it will be necessary for theology to assimilate these. So far, however, the assured results of psychological research lie in the field which has no important bearing upon religious life, and it has been the hasty generalization, the tentative hypothesis, which has been exploited too much in the psychology of religion. So far as psychology is a science, it has little to say about religion. When it deals with the subject it abandons scientific procedure all too often.

SCHLEIERMACHER'S BLIND ALLEY

Has Schleiermacher led theology into a blind alley comparable to the blind alley into which the early physicists might have led the natural sciences had they begun their work by observing and analyzing man's consciousness of physical objects, his sentiments about them, his reactions toward them? These left the question as to the "how" of man's knowledge of nature to philosophy and concerned themselves with the "what," working out a method oriented toward the object and not toward the subject. Sophisticated subjective idealists may seek to reduce the world science has revealed to an idea-world, but the net result of their labor remains the sterile recognition that "idea" is the philosophical name for "thing." The empirical approach has been fruitful not only for science but also for philosophy; the theory of knowledge which builds on the basis of the scientific method, and the metaphysics which is constructed with the materials furnished by an objective science, are incomparably superior in precision to all introverted philosophies.

If theology would resolutely turn its back on all psychologism, if it would devote itself with the wholeheartedness which characterizes the natural sciences to the observation and intense study of its object as it is revealed in history and in the ethical and spiritual life, then it might eventually be found worthy of the name of science and its results might become as valuable for the religious life as the results of the natural sciences are for physical existence. Such a theology, as it has been set forth by Professor D. G. Macintosh, is truly an empirical science and not an empiricist philosophy in which object and subject are dissolved in psychological experience. A critical theory of religious knowledge is, of course, eventually indispensable, but this theory must be as independent of psychology as is any epistemology, which takes psychological facts into consideration but grants them no special position of pre-eminence over the facts of other sciences and disciplines. Empirical theology of this type is no longer the obsequious servitor of psychology but returns to its true vocation as the handmaid of religion.

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British Table Talk

London, December 16.

FOR SOME DAYS news has been superseded by lengthy accounts of Mrs. Christie. This writer of mystery stories suddenly lost her memory and disappeared, leaving her car at Newlands corner, a well-known spot in Surrey. This fact at once caught the romantic fancy of our people. We are all romantic at heart; and it was irresistible

The Missing Novelist to read of the writer of mysteries becoming herself a mystery. Rewards were offered. The police rose to the occasion; they called for the help of the public, and ten thousand amateurs ransacked the Surrey Downs, where the police confidently expected her body to be found. Every scrap of information concerning Colonel Christie and his wife was greedily seized upon; but it did not amount to much. The police had bloodhounds on the trail, every Sherlock Holmes in the kingdom was busy upon the clues; they dragged the ponds, and even enlisted a firm of divers. Then when the mystery seemed insoluble, the lady was discovered at Harrogate, where she had been living in a hotel all the time without any attempt at seclusion. She had forgotten her name, and all that happened to her before she reached Harrogate. And now the police, the ten thousand, the divers, the journalists, and no doubt the waiters and fellow-guests in the hotel are a little indignant about the affair. But some of us are thankful that there is space in our papers set free for other matters. Personally, I like detective-stories, but I prefer them in books.

* * *

Lord Inchcape Occasions A Storm

By this time the chairman of the P. & C. Steamship line, Lord Inchcape, must be surprised at the storm which arose after he had attacked missions in China. He may have thought that the kind of talk which is common in a treaty-port club, or in certain circles of society, represents the mind of this nation. He must have discovered by this time that there is a strong support for missions, not only from churchmen but from publicists of all kinds. Sir Valentine Chirol, formerly the foreign editor of the Times, flatly tells Lord Inchcape that his attack is "the sort of attack one more often hears from the meaner type of European frequenting the bar of a Shanghai club." From every side comes evidence that public opinion in this country has no use for a profession of Christian faith which is dissociated from the missionary ideal. The steady, continuous, catholic exposition of this ideal has begun to do its work. Men are willing to criticize the present-day expressions of the ideal, but they cannot conceive of a Christianity that is western or national; it must be either universal, or cease to be. It is recognized, moreover, that the missionaries of the best kind are the friends, not the foes of other religions. A master in a Chinese school said yesterday in my hearing, that one of the hardest tasks which he has is to defend what is true and enduring in Confucianism from the attacks of modern thought, as it comes into the student-mind.

The missionaries best known to me strongly deprecate the wild attacks made on the Canton government. On the whole they think that it is from Canton that there comes the best hope of a stable government in China, the inspiration of which will not be "red," but "national" in its origin.

* * *

Charles Spurgeon

The great preacher Charles Haddon Spurgeon had twin sons, Thomas and Charles. Charles died last week. It cannot be presumed that he had his father's amazing power; but he was a preacher very highly esteemed among the Baptists, and like so many others he was devoted to the memory of the great preacher. It is an inspiration to bear such a name, but with this gain there goes the almost inevitable fear lest the bearer of the name should challenge contrast rather than resemblance. For years Charles Spurgeon gave his time and energy to the or-

phanage founded by his father. It is said of him that he was "a big brother to hundreds of boys"; and that is a tribute which any minister might be proud to earn. It should be added that though he held by his father's theology, he was not given to controversy.

* * *

Thank You, Luccock and Hutchinson!

This story of Methodism of yours is most thrilling. It held me from start to finish. It kept me reading into the small hours. If the Methodists of America do not know their own great story, you will be free from blame. Such a graphic story does a work which a longer document may fail to do. I looked in the text for one or two old friends but found them not, but you had to choose; on the other hand, I found and shall keep forever the story of Asbury, the man who has become a name forever riding in his master's service. I shall do what I can to make the book known in this country. We know our John Wesley, but we know only too little of his American friends and peers. Once more, Thank you.

* * *

London, December 23.

The Christmas Secret

Some of our famous men have been confiding to newspapermen their plans for Christmas day. Most of them are free from any originality in the matter; they do what the rest of us do. But Mr. G. Bernard Shaw is at heart a Puritan, and as becomes a Puritan he would do away with Christmas; he has never kept it and does not mean to keep it. He can see little in it but an occasion for license in eating and drinking and senseless merriment. Mr. Shaw is a Puritan. No one has written of Bunyan with more understanding than Mr. G. B. Shaw; he is never understood himself till he is classed with Bunyan and the Puritans, heretical as his doctrines may be. And Puritans did not love Christmas.

But most men, believers or unbelievers, are at the present moment in the grip of Christmas. They may, or they may not be keeping the birthday of their Savior, but they cannot escape from Christmas. They fall into the procession. They send their gifts. They increase the burden on the back of the postman. It is a strange, many-sided season. Like all simple things, as Mr. G. K. Chesterton, its high-priest in literature, says, it is made up of many complex experiences, memories and hopes. Some of us are content "to enjoy the things that others understand."

The celebrations in the churches do not greatly vary from year to year. This year there are more nativity plays to be seen. One school, well-known to me, Caterham, gave "Bethlehem," the nativity play with music by Mr. Boughton, at their breaking-up concert, and did it beautifully, I am told. Oundle, the school made famous through the praises of Mr. H. G. Wells, gave the mass in B minor; practically the whole school was taking part, and the journalists who went to hear it had the strange and delightful experience of being in a hall crowded with singers, all taking their parts, and only a fringe of hearers. Churches please copy! Which church will be the first to do things like that?

* * *

The Smethwick Election

More than other elections of late, the one at Smethwick in the midlands has attracted public attention. The seat went labor at the last election, but not by any great majority. Its members died; and Mr. Oswald Mosley presented himself as the labor candidate; he is the husband of the daughter of the late Lord Curzon. There was a conservative and a liberal candidate. The result was a sweeping victory for labor; and if this contest is any indication of the trend in public opinion, it shows that the workers have been driven by the events of this year, not into disunion but into a closer union than before. It is hard to discover from the press what are the facts about an election cam-

paign. Most of the papers laid stress upon the rowdiness of the contest. They sneered at the wealthy labor candidate and his titled wife, who were willing to lay aside their rank and be comrade Oswald and comrade Cynthia. They even said that the labor candidate deliberately chose trousers with baggy knees to wear,—pro tem. And this concerted press shout gave the labor man 14,000 votes! The prime minister's son, who is a socialist, appeared on the labor platform; but Miss Baldwin canvassed for the conservative. The liberal was very poorly supported. If I were in charge of the conservative election arrangements, I think I should feel uncomfortable. Smethwick shows a solidarity in labor, such as if it were found throughout the country, could win an election. It looks like the writing on the wall.

* * *

And So Forth

The liberal party still continues to spend its energies in the washing of its dirty linen in the sight of all people. Lord Grey has given reasons why he cannot keep step with Mr. Lloyd George. There is a fund of which Mr. Lloyd George is trustee—a large fighting-fund for liberalism. At the moment it seems as if he were ready to let this be taken over without conditions by the party. But Mr. Lloyd George is suspected of looking left-wards! . . . Parliament has risen after a dull session, shadowed by industrial disputes. Not one of the three parties has gained much glory. One or two small measures have been passed; the electricity supply bill has become law; but big bills—such, for example, as reform of trades union laws and reform of the House of Lords—have been postponed. Mean-

while it is said that the tax on betting is not bringing in all that it was expected to bring. In the interchanges of elections labor has gained a little this year from the conservatives. . . . Dr. Norwood has been overtaking his strength in his campaign for peace; he has had to abandon several engagements, but he will begin again after Christmas. He has certainly "got the thing across." . . . It is a hundred years since Canon Ellerton, the hymn-writer, was born. We owe a real debt to the writer of "Savior again to Thy dear name we raise," "Now the laborer's task is o'er," and the very popular evening hymn of the universal church, "The day Thou gavest, Lord, is ended." One verse of this I found missing with obvious reasons from an American hymn-book,—the verse begins,

"The sun that bids us rest is waking

Our brethren 'neath the western sky."

Canon Ellerton appears to have lived an uneventful life, but few are more sure of remembrance than the writers of good hymns. . . . The long-expected book by Colonel Lawrence of Arabia has appeared; only a few can have seen it; the price of the limited edition is 30 guineas; the title is "The Seven Pillars of Wisdom." . . . Much is expected of Mr. Lampson, the representative of Britain in Hankow. Whatever may be said in certain popular journals, there is a very strong feeling here, that the government should not take up any position of hostility against the Cantonese government. . . . Those who take pleasure in learning where it is salted with wit, should read Palmerston by Mr. Philip Guedalla. It makes the old statesman live.

EDWARD SHILLITO.

A Survey of Books

Mr. Braithwaite Assembles the Poets

POETRY editors, overwhelmed by the usual Monday mail of offered poetry manuscripts, are sometimes tempted to believe that a little more than one-half of the population of these states are poets, or near-poets. But now that William Stanley Braithwaite has included in his annual Anthology of Magazine Verse a regular who's who of American poets, we have sure evidence that the number of poets now operating between the Atlantic and Pacific is exactly 392; and the canon is closed for at least a twelvemonth.

But this "Biographical Dictionary of Poets in the United States" is not the chief feature of this year's anthology, which is the Sesquicentennial Edition. There are sixteen essays by various writers, among whom are Jessie B. Rittenhouse, William Rose Benet, E. Merrill Root, George Sterling and Joseph Auslander. Some of these essays endeavor to cover in outline the poets and poetry of well-defined sections of the country, such as New England, the middle Atlantic states, the mid-west, the northwest, the south, etc.; others treat the Catholic poets of the United States, the Jewish poets, the Negro poets. Then there are the regular features of the anthology, which it should be stated is the fourteenth of the Braithwaite annual volumes. These features are: First, the anthology itself, which includes about five hundred poems garnered by the editor during the year from poetry magazines, standard magazines and a few leading newspapers; and second, the "Yearbook of American Poetry," which lists the poems which have been published by various poets during the year, with the publication indicated which brought these contributions into the light.

As the reader scans the pages of this year's anthology, he is impressed by certain facts. For instance, he is startled at the almost complete absence from its pages of the larger figures which dominated the poetry field in America six or seven years ago. Masters, Sandburg, Lindsay, Millay, Robinson, Amy Lowell—where are they? Not a single poem from any one of them. Miss Lowell, of course, has passed from this scene of free-

verse and imagist-poetry battles, but why no contributions to 1926 poesy from the other five? Then there is Robert Frost; but one poem from his pen. Sara Teasdale alone, of the kings and queens of the "new poetry," so-called, is well represented, with four characteristic contributions.

Where are these "giants"? All but one are living, and most of them are still at work—but in different—and perhaps more profitable fields. Sandburg blossomed out early in 1926 as one of the great Lincoln biographers of this generation, and is now completing a volume of American folk songs. Edgar Lee Masters, famed Spoon River anthologist, has for several years been turning out works of fiction, and appears this season with a long dramatic poem, "Lee," in which he places a well-deserved laurel crown about the brow of the great Confederate leader. Edna St. Vincent Millay, characterized by Harriet Monroe as the greatest woman poet since Sappho, has recently devoted her energies to the writing of plays, her current contribution being "Three Plays." No book of any sort has come from Edwin Arlington Robinson and Robert Frost during the past year. All these remarks do not mean to imply that the heavy weights of the "new movement" are dead or dying, so far as poetry is concerned. All that is here stated is that these leaders, hedged off a few years ago by Miss Lowell, Louis Untermeyer and others as the "authentic" American poets, are not represented in this year's exhibit of American poetry.

What has happened? Youth has stormed and taken the American Parnassus. In his annual survey of the year's poetry published in the Boston Transcript, Mr. Braithwaite presents portraits of five of his leaders for 1926, and four of the five poets are youthful in appearance. Moreover, as the reader scans the biographies of America's 392 duly authenticated bards, he is impressed by the fact that about one-half of them were born in the 90's or in the early part of the present century. It might even be proved that this volume, more than earlier volumes, has the dew of youth on its included poetry.

But—perhaps this is wasting good space trying to make a point that is after all pointless. All poets are young in spirit; if

they are not, they are not poets. Suffice it to say that this year's gleanings, under the skilled eye of Mr. Braithwaite, are tremendously worth while, and any writer of poetry who tries to reach Parnassian heights without the inspiration that is proffered him in this fine collection of poets and poems is not as wise as he might be.

It may be considered not in good taste to mention the fact that among the poets honored in the 1926 anthology are several contributors to the poetry columns of *The Christian Century*. Raymond Kresensky is here, with one poem; Ethel Romig Fuller with one; Ellinor L. Norcross with one; Katharine Lee Bates with three; Jay G. Sigmund with two; Catharine Cate Coblenz with two; Witter Bynner with four; Mildred Fowler Field with one; E. Merrill Root with two; Howard McKinley Corning with one; Snow Longley with one, and Bennett Weaver with three. Here is one of Mr. Weaver's honored poems, entitled "Swallow":

"Swallow, swallow, swiftly you and I

Shall pass above the blossom and the fern;

O sailor of the far and sunset sky,

O skilled one, shall we nevermore return?

Your nest but moulder on the mossy beam?

My house but sink in ruin on the loam?

O swift and sweet, was all, then, all a dream;

And were these places, then, not home, not home?

I am not sure but your thin ghost may drop

Glinting with stars from some high heaven place;

I am not sure that death can bid all stop

Here where the light was fresh upon my face."

THOMAS CURTIS CLARK.

Evolution and Man

THE TITLE of Henry Fairfield Osborn's *EVOLUTION AND RELIGION IN EDUCATION* (Scribner's, \$2.00) has the attraction of combining three great words. And it is no mere combination of words, for the book deals with the inter-relation of these three great concepts. All is reprinted and some of it was of the material written hastily to meet the Dayton emergency and is of ephemeral value. This is particularly true of the chapter "The Earth Speaks to Bryan" which, even on its first publication, seemed to lack the judicious note and the quality of restraint which beget confidence in a scientific discussion; and, with Bryan dead and the Tennessee law at least off of the front page if not off of the statute books, this character seems even more marked. But though these particular essays may have been prepared hastily, their author was not. He has been in preparation a long while for the task which he approaches here—which is that of stating simply what evolution means, some of the arguments for

it, the ways in which it should be taught in the schools, the results which may reasonably be expected to follow from such teaching, and the bearing of the evolutionary point of view upon religion and the conduct of life.

Hendrick Willem Van Loon's *THE STORY OF MANKIND* (Boni & Liveright, \$2.50) is out in a new edition, the thirty-second, with an added chapter and several new illustrations. It is much book for the money. To review it now would be like introducing two people and finding that they are old friends, for most discriminating readers, at least those who have children, have already read it to or with their children. Those who have none should borrow—not the book, but the children. It will be much better worth while than borrowing children to take to the circus. For vividness, continuity, selection, and balance, the treatment is admirable. The only point I do not like is the story of Jesus, whom the author calls "Joshua of Nazareth." Continuity breaks down here too, for after a fanciful and almost trivial account of Jesus, we get presently a chapter on the church, already grown into a mighty institution. A grain of mustard-seed may produce a considerable shrub, but it does not seem that such a weed-seed could reasonably produce such a mighty tree. Even a child might find himself still wondering where the church came from.

A piece of excellent interpretation and criticism is to be found in *JOHN GALSWORTHY AS A DRAMATIC ARTIST*, by R. H. Coats (Scribner's, \$1.50). Galsworthy stands high among serious contemporary playwrights. With no pandering to public prejudice or playing to the gallery or the box-office, with no purpose to propagandize or to impose his own opinions on his audiences, he presents the data of life selected and organized but forced into either a means of amusement or a homiletical pattern. He gives something to think about rather than predetermined thoughts. Maintaining a certain objectivity which permits him to have sympathy with both sides of a struggle and with radically opposed characters, he holds that the dramatist's proper sphere is not to advocate or even to suggest reforms but simply to arouse the emotions which shall demand them. It is a seething and contentious world which Galsworthy portrays—struggles between husband and wife, between parents and children, between social classes, between rich and poor, between idealists and their opposite.

THEODORE ROOSEVELT THE AMERICAN, by Edward H. Cotton (Beacon Press, \$2.00) is published in an unusual form with the English and an Italian translation on opposite pages. It is a hero-worshipping narrative, intended not as a critical biography but as a reading-book for Italian immigrants to help them to learn English and at the same time to make them glad that they are to be citizens of a country which can be typified by such a man.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Munitions Makers on the Job

EDITOR *THE CHRISTIAN CENTURY*:

SIR: In the Winston-Salem Journal, published in what is said to be the largest city in North Carolina, on November 29, appeared a front page probably as significant as any front page published that day in the whole country. The large headlines across the front of the page proclaimed: "Arms Manufacturers Back of Rifles in High Schools." In the middle of the front page appeared in special large type a section entitled: "An Editorial—The Proof."

"Investigation by Jonathan Daniels, the Journal's Washington correspondent, shows conclusively that the movement to establish rifle target shooting 'clubs' in the Winston-Salem high school and other public schools of America, was originated

by the big arms and munitions manufacturers of this country. "Their object is to create a demand for guns. Their purpose is to instill into the hearts of the youth a desire to shoot.

"The Winchester Arms company alone spent five hundred thousand dollars in promotion of this insidious and effective propaganda to turn the minds of American school boys away from books to rifles . . .

"So far as the Journal has been able to learn, the arms manufacturers have made their first assault in North Carolina on the Winston-Salem high school. But other schools are not immune. They should be on the alert. Indeed, isn't it time the state department of education was taking a hand to prevent our public school system from being prostituted to the ideals of Prussianism?"

The leading column, written as I understand by a son of Hon.

Josephus Daniels, shows that half a million dollars was expended by the Winchester Arms company in the development of the Junior national rifle corps, "in order to stimulate the sale of rifles and ammunitions then and in the future," as stated by H. H. Goebel, head of the rifle corps. The national junior rifle corps now has a membership of 150,000, Mr. Goebel asserts. The Winchester Arms Co. organized the corps in 1918 under the name of the Winchester Junior rifle corps. With Mr. Goebel at its head it grew from 5,000 members to 140,000. Last year the Winchester Arms company, although it had invested half a million dollars in the venture, withdrew its control and turned the corps over gratis to the National rifle association. Mr. Goebel who developed the corps for the arms and munitions manufacturing company, continues in control. About a year ago the corps became the Junior rifle corps of the National rifle association of America. Mr. Goebel thinks the investment of \$500,000 did not bring that amount of increased sales, "but it got good will." When the Winchester Arms company turned the interests over to the new organization "it had already put the Winchester idea across" and the new organization still uses its printed matter. The rifles are distributed to both boys and girls under 19 years of age in the Y. M. C. A., Y. W. C. A., boys' summer camps, scout troops, etc., and medals are offered for those who are successful in carrying out certain requirements. "A national campaign was inaugurated . . . the movement spread like wildfire, and by January 1920 there were members in every state in the union, in Canada, Alaska, West Indies, in South America, in Hawaii, the Philippines, China, Australia and New Zealand. Up to that time 8,000 medals were awarded. At present over 200 matches a month are conducted and a national match is conducted yearly.

All this is most encouraging to the manufacturers of rifles and likewise of powder and bullets, and looks toward the universal training of youth in an enthusiastic practice in weapons which are designed not primarily for the killing of wild beasts, but for human destruction of the human species. It is not compulsory; certain superficial aspects of it are harmless enough, but the munitions makers are shrewdly conscious of the psychological results that will provoke ever larger and larger sales and will bring larger dividends as war enthusiasm is generated. A teacher in Atlanta, Georgia, who has taught history for ten years told me the other day that she was utterly discouraged in finding herself unable to make war seem terrible to her pupils. They were, she said, delighted to find how large a proportion of the federal income had been expended on war. The American school citizenship league has been for some years endeavoring to inculcate in the schools, and the other peace organizations have been pressing upon the general public, the idea of substituting law for war. It would be interesting to hear from their officers what they think of this bidding for future dividends by gifts of rifles to youth under nineteen.

Boston, Mass.

LUCIA AMES MEAD.

Unprepared

EDITOR THE CHRISTIAN CENTURY:

SIR: I hope the revival will not come now. Men are praying for it, and many profess to see the glimmerings of it in the ruck and muck of the hour. But I hope the good Lord does not send it upon us before we are ready for it, for the church is not ready. Untold harm would come to America and the world if a revival coming now should sweep thousands into the church. Do you or anyone else who sees believe that the church is ready philosophically, theologically, psychologically, socially, and morally for a revival of religion? If the revival should come now, it would mean a perpetuation in the day after tomorrow of the church of today and yesterday. Is it not rather the better way to hope that the revival will stand a while until some things, and perhaps some people, are dead? A revival today would be in terms of the old-time religion, and tomorrow is not ready for that. It is the old-time religion which permits the United States Steel company to throttle self-determination among its employees and to produce a forty per cent stock divi-

dend. It is the spirit of today, not of tomorrow, which permits American capital to force a free American people into the browbeating of a Mexico which is seeking to free itself from an intolerable incubus. It is not the religion of a Christian tomorrow which permits the west to condemn the east to servitude. It is not the religion of the next revival which has nothing to say about swollen fortunes in a day when justice is denied the poor. Let the revival halt until we are ready.

First Methodist Episcopal Church,
Smethport, Pa.

CHARLES H. M. WHELAN.

Buchman Under Another Light

EDITOR THE CHRISTIAN CENTURY:

SIR: In your Nov. 11 issue (also in that of Dec. 2) there is a reference to a movement dubbed Buchmanism. It may be of interest to many of your readers to know that Rev. Frank Buchman is the "F. B." of Harold Begbie's book entitled "More Twice-Born Men." The English edition is entitled "Life Changers." In the Outlook of January 7, 1925, there is an article on Buchman's work at Harvard. Begbie is an acute observer. He is also a kind but drastic critic. Yet though he charges that it is a blunder to think that conversion is only normal when accompanied by a certain conservative type of theology, he still classes Buchman's work among college students as a most significant and valuable work. His descriptions give no evidence of the "strain of a continuous appeal of a highly emotional sort." Neither is sin equated with sex beyond the degree it would seem to be in fact. The sins which oppressed F. B. himself were "selfishness, pride and ill-will," a rather respectable brand. One would not be reminded of Freud.

Princeton has figured of late years in ways that to an on-looker seem arbitrary and extreme. The fight over "frats," the row over fundamentalism, and the dispute with Harvard athletes might lead one to suspect that Buchman might not be very welcome when "ill-will" seems to radiate.

If one may judge from Begbie's story, the work of evangelism which Buchman is doing among the students of the universities might well set the pace for the churches. He does not seem to be working up the minds of "adolescents" into unhealthy emotions. That has not been needed of late. A man who can lead men to such faith in Christ that they are radiant lovers of purity, honesty, unselfishness and of discipline might well be classed among the prophets of today.

Sackville, N. B., Canada.

J. H. PHELPS.

The Bible Alone Not Sufficient

EDITOR THE CHRISTIAN CENTURY:

SIR: Surely there must be joy in heaven because a nationwide Bible reading campaign is to be conducted during January and February. The Northfield commission on evangelism did a good work in instituting such a scheme. Only good can result. The American Bible society in printing and sending out so many copies of the word of God deserves the gratitude of all Christians everywhere. The particular principle of the American Bible society for its Universal Bible Sunday in 1926, "The book is stronger than the voice," is aptly and truthfully chosen.

And yet as a pastor for a number of years I have concluded that something must be added to the Bible if the Bible is to catch and hold the interest of its readers. How many on the advice of Christian leaders have begun daily Bible readings with sincerest purpose only to fall by the way? So much of the Bible seems foreign to modern life that it is positively without meaning to large numbers of honest seekers. In his "Modern Use of the Bible," Dr. Fosdick tells how when he was a boy he resolved to read the Bible through in a year, three chapters on each week-day and five on Sunday. In spite of all sorts of difficulties he persisted until he got into Jeremiah. Then he gave up. He felt that he had been floundering in a desert long enough. Today I suppose there is no man to whom the Bible means more than to Dr. Fosdick. He testifies that Jeremiah is one of his favorite books. Why the difference? Dr. Fosdick

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understands what he reads now. That is, he has a good mental background for the Bible as a whole, and for each book in particular.

The busy man can scarcely hope to master the Bible as Dr. Fosdick has mastered it. But every reader of the Bible should have a second book, a Bible introduction. This need not be a large book. A good one-volume commentary will answer the purpose. Before anyone begins to read any book in the Bible let him understand something about its author, the circumstances which called forth the book, its specific purpose, its probable time, and like facts, and then the reader can make sense out of what he reads. And understanding is necessary to true devotion. At least knowledge is a great aid to prayer.

It has been considered a sign of great piety to be "a man of one book." It would be a greater honor to be "a man of two books," the Bible and a critical commentary on the Bible. It might be a good thing if all our Bibles had carefully selected introductory matter bound up with them—say in the back of the Bible. The people should be trained to read such material. I thank God that such a Bible fell into my hands when I was a boy. To be able to give any book in the Bible its proper setting is bound to make that book vital and helpful.

Manchester, N. H.

ERNEST A. MILLER.

THE SUNDAY SCHOOL

Lesson for January 23. Lesson text: Mark 1:35; 14:32-36; Matthew 6:9-13.

The Christian and Prayer

PRAYER brings power. How easily we condone our weakness! Why are we not able to bring things to pass? Why are we unable to do large things? We grind our little grist with a stone turned by hand, when the rushing stream might be harnessed. People are apparently willing to go on, year after year, without accomplishing anything worth while for God, when, if they only employed the means at hand, they could move mountains. Prayer connects us with the source of power. An enterprising shoemaker has his work-room in a corner of a repair-shop. Over his head a shaft revolves every day. For a year he worked there, doing all of his mending by hand. One day a stranger said to him: "Why don't you put a belt over that shaft and do most of your work by machine-power?" It had never occurred to that simple-minded toiler to do that. There was the power overhead all of the time, if he had only reached up. Prayer is the process of reaching up and connecting with the exhaustless power above us. Therefore, if we are weak it is our own fault. There are men, by nature strong and talented, who seem to accomplish little; there are men, seemingly weak and limited, who turn the world right side up. The reason is found in the right use of prayer. A strong man is weak without prayer and a weak man is strong with it. Henry van Dyke has a convincing story called "The Source." It pictures a city in a desert, which because men had piped the water from a mountain spring, was green and fresh. Fountains sang in the squares; parks abounded in trees and flowers. Children played in the streets. Years after, a visitor found the city dead and dull, parched and empty because the people had neglected to keep the channel open which led to the mountain spring. It is a perfect illustration; unless the way is open to God your life is like a desert.

Jesus prayed. If one were to go through the gospels noting his prayer habits, he would see how often he went away alone to pray. He went up into the hills to spend long hours, sometimes all of the night, in communion with God. Once, after one of these vigils, it is reported, "As many as touched him were made whole." "He went into the mountain to pray—and as many as touched him were made whole." Jesus touched men with a healing, inspiring, courage-creating energy. That energy came directly from God, being gathered in the hours of silent, intense

communion. If it was necessary for Jesus to obtain his power in that fashion, how much more must we pray!

Luther was a dynamic personality. We are told that during the time of his greatest productivity he prayed, regularly, three hours each day. Many modern men would consider that a waste of time, but we should remind ourselves that Luther moved mountains while most of us have not yet moved mole-hills. We must believe that in those important hours when he talked with God, Luther stored the batteries of his soul.

One of the valuable elements which India will probably add to our Christian religion, will be this very note of silent, meditative, long-continued prayer. Surely our fevered western life needs this quality. We have stressed works overmuch. We have put the emphasis upon work until we have almost lost the power to make work effective. The modern church roars like a factory, with its numerous machines. Talk has become cheap. Much so-called church work is only running around in circles. Money has been magnified in importance until it has almost lost its value. Unless money can buy personality it has no value at all. Money can only hire men, and if all we have is powerless men, then money is also powerless. I may have a million dollars, but if there are only poor violinists to engage, I cannot hear an inspiring violinist—that is sure. Men lack inspiration because they have neglected the contact with God.

Every kind of scheme has been tried to pump up enthusiasm and to secure results, except quiet, honest, persistent prayer. One reason why men have ceased to pray as they ought is that prayer has been abused, debased, cheapened by high-pressure evangelists and others. It has been caricatured and exploited. Prayer must be a life-habit, a ceaseless thing. The man of religious power comes daily into contact with God. It is a high and holy business that lifts him. One of the most effective ministers I know, living in New York city, begins his day by falling upon his knees in the silence of his study. He rises to toil with power. His work abides. He reaches up for his power.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

How Can One Tell a Personal from An Official Utterance?

Mr. John Nevin Sayre, vice-chairman of the committee on militarism in education, has been conducting a correspondence with the secretary of war in regard to a letter criticising the opponents of militarism in the schools purporting to be signed by Lt. Col. George C. Lewis, on duty with the 95th division at Oklahoma city, Okla. The secretary affirms that the colonel was simply expressing his individual views as a citizen and that "it would be obviously opposed to the principle of freedom of speech for the war department to attempt to control all expressions of opinion that officers of the army may make as private citizens." Mr. Sayre replies that when a citizen adds to his signature "Lt. Col., U. S. infantry," he is "using an official title to reinforce all that he said against me in his letter." He refers also to a letter sent out by the "civilian aide to the secretary of war in the eighth corps area" and to an utterance by the assistant secretary of war to indicate that, so long as individuals use the official titles which connect them with the war department, it is impossible for the average citizen to tell when they are speaking for the department and when they are speaking only for themselves as citizens.

Federal Council Approves President's Policy

After a preliminary statement rehearsing the President's words in his message to congress asserting the adequacy of our military and naval establishments, his statement that "it would be unfortunate at this time and not in keeping with our attitude" regarding pending treaty negotiations to commence the construction of the three authorized cruisers, and the recent words of Secretary Kellogg that "one of the greatest obstacles to such understanding and sympathy (between nations) is brought about by competitive armaments," the administrative committee of the Federal council of churches recently adopted the following resolutions: "First. That it inform the President and congress that it whole-heartedly supports him in his opposition to enlarged naval expenditures for the building of additional cruisers at this time. Second. That it commends the policy announced by President Coolidge for broadening the application of the spirit and principle of the limitation of armament formulated at the Washington conference, and earnestly hopes that congress will cooperate with the President in every possible way in bringing the nations into conference to carry out this policy."

Christian Endeavor Still A Live Issue

The Christian endeavor movement under the new and vigorous leadership of Dan Poling shows continued vitality and activity. Great preparations are already being made for the world convention to be held at Cleveland, Ohio, July 2-7. More than 7000 British sailors have signed

a special Christian endeavor pledge. At many ports the local endeavors board the ships on Sundays, hold meetings, distribute Bibles, and talk with the sailors.

Conference of Pacifist Churches

A continuation committee representing the Mennonites, Friends and church of the Brethren held a conference at Elizabethtown college, Elizabethtown, Pa., Dec. 29 and 30, to consider their joint work for peace. Bishop Paul Jones of the Episcopal church, secretary of the fellowship of reconciliation, spoke on the work being done by the fellowship in Europe. A telegram was sent to President Coolidge approving his Trenton speech. Hope was expressed that a large conference of these churches may be held during the coming summer. The work of the Brethren, Mennonites and Friends was reported. The Brethren are arranging peace oratorical contests in their colleges, and a group of able younger men

are devoting themselves to studying the question of peace and war, preparing themselves for greater service for peace. The Mennonite Sunday schools are teaching all their young people the peace principles of the church, and the reasons for them. Friends are endeavoring to spread the message of peace at county fairs, by a news service and through a speakers' bureau. All three have done or are doing relief work, which promotes friendship and gratitude between nations.

Sherwood Eddy Speaks in Wisconsin and Michigan

Mr. Sherwood Eddy spent a considerable part of December on a speaking tour in Wisconsin cities and Michigan colleges. At Racine he addressed the state Y. M. C. A. convention and a large banquet for boys. At Milwaukee he spoke in several churches and at a union meeting Sunday afternoon, and has been requested to return for a series of meetings in the large auditorium to attempt to win to Christ

Student Conference at Milwaukee

THE FIRST NATIONAL student conference under the auspices of the Council of Christian associations was held in Milwaukee, December 27 to January 1. Over 2,500 delegates from practically every college campus in America were in attendance. It was in some respects the most representative student conference held in America during the past decade. The program was prepared by a committee of which A. Bruce Curry was chairman. The student departments of the Y. M. C. A. and Y. W. C. A. cooperated in building the conference program. Rev. G. A. Studdert-Kennedy was brought from England especially for the meeting, and his devotional addresses as well as his closing address on "The Cross" belong to the outstanding features of the convention. Dr. Studdert-Kennedy has a note of mystical piety combined with an air of complete modernity which is most acceptable to the student mind. The theme of the conference was, "What Resources Has Jesus for Life in Our World?" This theme was considered under three topics, to each of which four addresses were devoted and one day of discussion. Under the first topic, "The Accessibility of God," Reinhold Niebuhr spoke on "The Practical Denial of God in Modern Civilization," and Henry Sloane Coffin on "How Jesus Found Fellowship with God." Howard Thurman, a young negro preacher of Oberlin, Ohio, whose messages to college students have recently found great acclaim, spoke on "The Quest for Fulfillment" and Dr. Studdert-Kennedy compared the quest of science and of religion for truth. The second topic was "The Universality of God—What Does It Mean to Believe in a God Who Is the Father of All Mankind?" Dr. Charles W. Gilkey spoke on Jesus' Conception of the Fatherhood of God, and Dr. Timothy T. Lew, one of the foremost theological teachers

of China, arraigned western civilization for the inconsistencies between the dominant notes in its life and its professed ideals. Dr. Mordecai Johnson, the new president of Howard University and one of the great negro leaders of the nation, captured the convention by his interpretation of the Christian religion and its meaning for race relations. Kirby Page followed with an analysis of the international problem in the light of the gospel of Jesus. The third topic was "The Love of God—What Does It Mean to Believe in a God of Love Especially as Regards the Divine Possibilities of Human Life?" Harold Phillips, Reinhold Niebuhr, Harrison Elliot, Robert A. Milliken and Henry P. Van Dusen were the speakers on this topic.

The conference was prepared with extreme care. Every afternoon was devoted to informal discussions in which the delegates had the opportunity to seek enlightenment on everything from military training to the efficacy of prayer. The morning discussion groups considered the subjects which were more central to the theme of the convention. In spite of the fact that the conference had the help of some of the best discussion leaders in the country, it can not be said that the discussion groups were particularly successful. At least the students obviously preferred the forum period before the whole convention when speakers were challenged from the floor and gave reason for the faith that was in them.

The conference was attended by many hundreds of pastors and leaders interested in student problems and anxious to keep in close contact with student opinion.

Preceding the student conference a two-day national theological student conference was held with Dr. Henry Sloane Coffin and Dr. Studdert-Kennedy as the principal speakers.

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the radical and labor elements of that city. He also spoke to the ministers of St. Louis, Mo., on "What is the gospel?"; at Canton, Ohio, at the launching of a drive for a \$295,000 building fund for the association; and to the engineering students at the Case school in Cleveland. "In several places," Mr. Eddy says, "the employers' association, chamber of commerce, American legion, or an individual man of wealth and influence protested against my coming and opposed the Y. M. C. A. for arranging the meetings. In every single place the secretaries stood fire and the meetings were held." During the week Jan. 9-15 Mr. Eddy is in the "Religious life emphasis week" at Spokane, Wash., a movement in which most of the churches of that city are cooperating.

Semi-Centennial of Veteran Baptist Church Historian

Mercer university, Macon, Ga., will celebrate on Jan. 14 the fiftieth anniversary of Professor Albert Henry Newman as professor of church history. Professor Newman is a graduate of Mercer, but the greater part of his teaching years have been spent at McMaster university, Toronto, Baylor university, Texas, and Southwestern theological seminary, Fort Worth, but he returned to Mercer a few years ago to round out his career. As an historian he is notable alike for his liberal spirit and for his careful scholarship. At the age of seventy-five he is still vigorous and active in scholarly pursuits. Prof. Newman writes us that he did not, as reported in a recent issue of this paper, say that insistence upon "regenerate church membership" was a distinguishing characteristic of Baptists but that it was the thing which Baptists today ought most strenuously to insist upon without implying that others also are not seeking it.

Error about Bobbed Hair, an International Episode

We hasten to correct certain details in an editorial paragraph in our issue of December 2. In speaking of "Scriptural Authority and Fashions in Hair," we mentioned a small religious paper which devoted an entire issue to showing that bobbed hair for women was unscriptural, and added that the president of the Dutch reformed synod in Holland wears a beard because he has conscientious scruples against shaving and urges women to seek the advice of their pastors before having their hair bobbed. We are now informed that the dispatch upon which we based the statements about the president of the synod was not accurate. He is smooth shaven and some of the members of his own family have bobbed hair. We cheerfully make this correction, at the same time reminding our critic that we described the president's attitude as "both fair and faithful," and that our statement was intended to imply no disrespect whatever. The late Dr. W. T. Moore, who wore a beard that reached his lap, once explained that he thought that when the Lord gave man a beard he expected him to wear it. That might be called having conscientious scruples against shaving, yet he was certainly no fanatic. We are more surprised to learn from the general secretary of the federal council that "it

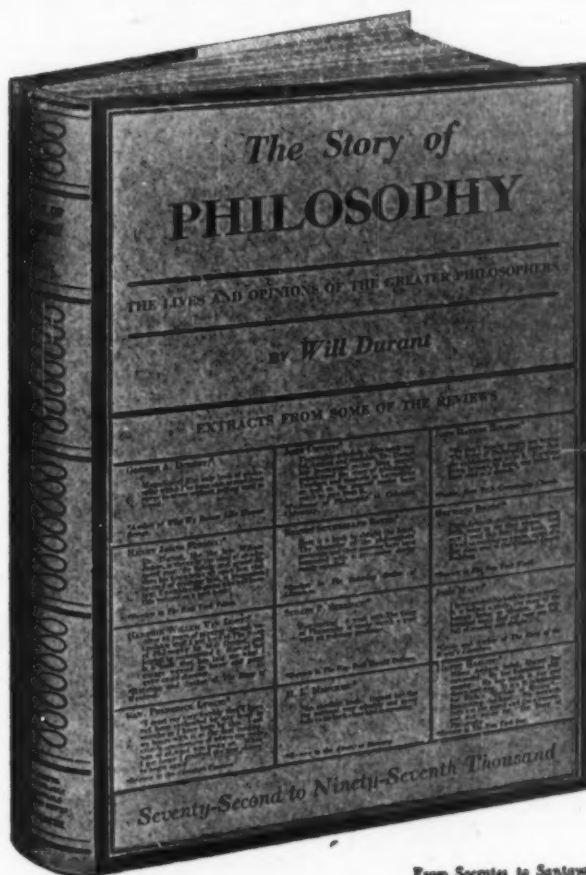
is exceedingly unfortunate to repeat such announcements of this in our religious papers because that seriously interferes with the fraternal relations between the federal council and the European churches." We had not supposed that the fraternal relations were so frail. However, we gladly take the blame for the error and exonerate the federal council of any supposed complicity in it.

Japanese Theological Student Wins Essay Prize

A Japanese student at Drew theological seminary, Mr. J. T. Santo, received one of the essay prizes recently offered by the World Tomorrow. His topic, reversing Mr. Kipling's pessimistic dictum, was "East, west; the twain shall meet." Mr.

Santo emphasized the fact that the very differences between the east and west create a need on the part of each for the other. He said: "Western civilization is the civilization of strength, power, aggressiveness, and progress, while that of the east is that of gratitude, benevolence, timidity, and conservatism. They say that the east and west are so different that they can never meet. But why does a quartette sung by different voices in different tunes harmonize into beautiful music? It is strange that the orchestra, and the brass band, and even the jazz band can give good music though produced by so many different instruments. How can a man and woman love each other when the characteristics of each are different? There seems no reason, then,

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why east and west could not and should not come together. East and west will meet, not because of the fact that they

are alike, but because of their difference, one active, aggressive, progressive, and the other passive, timid and conservative,

Surprising Study of Union Churches Published

WITH nearly a thousand union churches now in existence, and most of them in successful operation, in small towns and rural areas, it may be said that the movement toward the elimination of ruinous competition and wasteful overlapping has made substantial progress. A study of the activities in this field has been made under the auspices of the institute of social and religious research by Elizabeth R. Hooker and is published under the title "United Churches." This report shows that all over the northern and western parts of the United States, neighboring churches have been combining forces, and new churches have arisen which offer their ministries to all the religious elements of their communities and which draw their members from many denominations. The great majority of the 977 united churches listed by the study in rural areas of the northern and western states have been formed since the world war. Of the churches formally entering unions, seven-eighths belonged to four denominations—northern Baptist, Congregational, Methodist Episcopal and northern Presbyterian; but fifteen other denominations were represented in the remaining one-eighth and at least fifty were represented in the membership of united churches.

FOUR TYPES OF UNIONS

To a surprising extent these churches were of spontaneous local origin, arising out of the initiative of lay leaders who had become convinced of the waste and ineffectiveness of small populations attempting to support a number of churches. As a result a wide variety of both types of union and of methods of work was found. Four different types of union are distinguished and compared in the report: the undenominational church, not connected with any denominational body; the federated church, composed of units under two or more different denominational bodies; the denominational united church, with regular official connection with a single denominational body; and the affiliated church, under denominational leadership in certain matters but independent of it in all other respects. These types of union are shown to be in an experimental, formative stage, the examples under each exhibiting great variety among themselves, and changes from one type to another being frequent. Instances were even found where union had been tried and given up, but a later trial had proved successful. Acting on the principle that nothing unionizes like union, many churches, after an experimental period, have adopted a more closely knit form of organization than was originally contemplated.

Tried by the usual tests united churches were found superior to strictly denominational churches in several respects. They had an average membership that was high for churches in communities of comparable size. The average budget for local expenditure was also comparatively large,

as was the per capita expenditure for local uses. The united churches paid good salaries, and thereby secured an unusually high percentage of educated ministers. They had comparatively large Sunday schools. They appealed with uncommon effect to the support of persons outside the membership and they were unusually successful, especially when they held the field alone, in serving their whole communities. Though their average benevolences were comparatively low, these were higher than those of their constituent churches had been before union.

RELATIONS WITH DENOMINATIONS

If the extent, variety and vitality of the movement, as shown by the investigation, are somewhat unexpected, still more surprising is the relation discovered between united churches on the one hand and the denominations on the other. Many partisans of the "community church" have considered it a revolt against denominationalism; and it is generally supposed that most united churches are undenominational. But the study found in town and country areas of the north and west only 137 undenominational churches, while it listed 312 federated churches and 528 united churches connected in a single denomination. It was also shown that, except under particularly favorable circumstances, the undenominational church was the least stable of the forms of union; and that many of the leaders of such churches confessedly missed the kinds of assistance that denominational bodies regularly supply to their churches.

Moreover, the relation of denominational officials and agencies to united churches, in spite of distrust and opposition on the part of some bodies and in certain regions, and by all bodies everywhere in particular cases, has been on the whole distinctly helpful. Many denominational leaders hold a strong and growing belief in the necessity of meeting local desires for union, and even of arousing such desires in communities where economic pressure endangers the life of competing churches. These officials, singly or in cooperation, are giving varied assistance to actual or projected unions in many parts of the country. Boards of at least four denominations have granted home-mission aid not only to denominational united churches, but in a considerably larger number of cases to federated churches, and in rare instances to undenominational churches. Each of six federated churches has been aided by boards of two different denominations. In at least one state it has even been a policy to offer aid as an inducement toward union.

The relations between denominational bodies, on the one hand, and united churches on the other, however, are not yet satisfactory. United churches have admittedly appeared in a religious order not adapted to their needs, and many adjustments will be necessary. But activities of the many interdenominational agencies further the process of coordination.

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Briand for War

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one the masculine and muscular, loving force and vigor, the other the feminine, loving gratitude and grace." Mr. Santo concluded: "Christianity places more emphasis on brotherly love than any other religion in the world. To cast away all the mistaken sense of superiority, to seek to understand other peoples, to have friendly feeling toward others, and to root out the sense of hatred is not sufficient to bring all the nations together; we must add brotherly love. The whole world is a precious diamond, that shines, and gives brilliancy only when each facet shines. No single facet of the stone can give all the light, glory, and the brilliancy of the whole stone, and no nation alone can show the brightness and glory of the whole human family. East is east, West is west. One differs from the other, but they will come together when each nation believes in Jesus, from whom all ethical and moral codes can be taken, upon whom all social principles can be built, and by whom the supreme love of humanity is manifested and revealed."

Briand Denies that Preparedness for War Brings Peace

If the generous utterances so often made at the Christmas season strike a different note from that heard at other times, they are quite as likely to be true. The French foreign minister, M. Briand, spoke a practical truth and not a seasonable sentimentality when, in a Christmas message to the American press he denied the truth of the old adage that the best means to preserve peace was to prepare for war.

Christmas, he said, was a good time to reckon up what had been done toward preparing for peace. He gave Germany credit for making a real effort to bring about complete reconciliation and said that he believed, with Foreign Minister Stresemann of Germany and Foreign Secretary Sir Austen Chamberlain of Great Britain, that the year 1927 would see the new spirit of Locarno more largely spread through the minds of the peoples of the world. "The old adage had it that preparation for war was the best guarantee of peace," M. Briand said. "We know today to what terrible consequences may lead the acceptance of such a method of reasoning and at an hour, when, in Occidental thoughts, are evoked the memories of the old Christmas and the great hope that spread through the world in connection with it, we may with profit reckon up what has been done toward preparation for peace. "The peoples of the world have begun to realize," he continued, "that it is necessary to give themselves wholeheartedly to peace and to setting up the technical means needed to do away with the old automatic risks of war. For the first time in history France and Germany are working together to that end. In sight of the whole world the undertaking is a great experience of reconciliation founded on reason."


The Function of the Church in Economic Matters

The participation of the English bishops in the effort to settle the coal strike has given occasion for discussions, both pro and con, of the propriety of activity on

the part of the church in relation to economic and industrial problems. The argument against ecclesiastical interference in matters of this sort, as reported in the Manchester Guardian, may be summed up in three points: First, the church ought not to take sides in party politics unless, as seldom happens, the moral right is all clearly on one side; second, the church should confine its attention to "spiritual" things, since it cannot give attention to the mere outward conditions of life without becoming unspiritual; third, social and material conditions are the proper subject-matter of the sciences of politics and economics and cannot be handled by the application of mere pious Christian sentiment. The London Times editorially analyzes these arguments, pointing out that the sharp separation between bodily and spiritual interests does not reflect very accurately the attitude of Jesus, that the church may have something to contribute besides mere pious sentiment, which even the church itself does not value very highly as a palliative of social evils, that the sciences of economics and politics are not exact sciences, and that the moral and human factors cannot be divorced from the scientific in matters which concern the welfare of men.

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the juvenile court and other agencies, they now have forty to whom they are giving a living, an education, and Christian

training. The man is a moulder by trade and a member of the Greek Orthodox church. His wife is an Episcopalian. The

religious affiliation of the couple and their numerous family is with the church of the Holy Trinity. On one Sunday in December this foster mother brought twenty-four of her children to the church to receive baptism.

Chinese Churches Seek Treaty Revisions

THE PROGRESS of native Christianity in China and the attitude of the Chinese church toward international problems and toward the equally urgent problems of the individual religious life are reflected in the findings of the last meeting of the council and its call to Chinese Christians. The following resolution was the result of a careful study, extending over sixteen months, of the situation generally, and of the opinions expressed officially by mission boards, missions, churches, Christian unions and missionary associations, and unofficially by many individual Chinese Christians and missionaries. It is the only pronouncement on these issues made by the council, and, until the time of passing it, the council activity in this matter has been simply to stimulate thought and collect information. The resolution was adopted without dissent by the council, only a few members abstaining from voting.

"Resolved: that while the national Christian council is not in a position to speak officially for the organizations which have combined to bring it into existence, yet after studying closely all the recorded actions of these organizations, we, collectively and as individuals, place on record our conviction:

REMOVE SPECIAL PRIVILEGES

"1. That the Christian church and Christian missions should preach the gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the republic of China, and that all provisions in the treaties with foreign countries for special privileges for the churches or missions should be removed.

"2. That the present treaties between China and foreign powers should be revised on a basis of freedom and equality.

"3. That we are glad of the steps already taken towards this end by the governments concerned and trust that they may persist in their efforts till satisfactory results have been achieved.

"4. That whatever were the historical circumstances which led to the present state of affairs, its speedy remedy is now the joint responsibility of Chinese and foreigners and that in this task we need the spirit of persistent forbearance, understanding, and love on both sides.

"In our country today, on the one hand, we recognize the fact of widespread political, social, economic and international unrest. On the other hand, we see many who are seeking eagerly for some sure ground of religious faith, either in new movements combining many creeds, or in a revival of China's ancient faiths. We find the Christian church the subject of attack by the anti-Christian movement and of criticism by the leaders of the Chinese renaissance; at the same time we feel deeply its inner weakness through low spiritual vitality and its ineffectiveness through lack of united effort. Out

of this darkness light arises, for it creates in us a new spirit of humility and patient inquiry. We are called to think freshly in order that we may find the Christ way in our own devotional life, in our attitude towards our fellowmen and in our efforts to serve them. There is but one way in which to meet the deepest needs of our people and to quicken the life of the church itself. It is the actual living of the Christ-like life. There is not a single problem of our individual or common life but would be solved if every single Christian had the mind of Christ and lived his life daily. How may we work towards this end? There are many methods used in the various churches—far too many to deal with in detail. While all may be used, we will but instance four directions in which the national council may be able to serve the churches.

"I. Devotional Approach. Bible Study. The life of Jesus is recorded in the Bible. When we study it we are to have the definite purpose of finding him in it. For the illiterate we need special means to facilitate their reading and study. For the educated fresh means are needed to quicken interest in the Bible.

"Communion with God. The purpose of prayer is to bring our life into touch with the life of Jesus Christ and through him into fellowship with the Father. It is not enough to bring specific requests to God—nor even to ask that his will be done in us—we need also to come into mystical union with him.

FAMILY APPROACH TO RELIGION


"II. Family Approach. The family presents the very finest opportunity for the manifestation of the Christ-life. 'He who honors his own parents will honor those of others; he who cares for his own children will care for those of others.' Is not this just what Jesus meant when he said, 'Thou shalt love thy neighbor as thyself'? The family is the place where Christian education begins.

"III. Practical Approach. The mind of Christ must, through our life, be brought to bear directly on every situation professional, social, institutional and international. The Christ-life involves us also in a continual warfare against the grave social evils of our day, such as the curse of opium.


"IV. Personal Approach. When we are utterly devoted to the way of Christ and see the living of the Christ-life as the highest aim for any man, we shall, without any special urging, be passing on this inspiration to others. Therefore every Christian has a share in preaching Christ and introducing the Christian gospel into the world. We sincerely hope that all our fellow-workers, irrespective of racial, denominational, theological and institutional differences, will cooperate for the fulfillment of this end. We earnestly pray that God may bless us in this endeavor."

Director of Civil Liberties Union Goes to Europe

Roger N. Baldwin, director of the American civil liberties union, recently started on a four months' tour of Europe and Asia to make investigations for that



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organization and for the international committee for political prisoners and for the Quakers. He will study the persecution of minorities in certain European countries, and the tactics by which working class movements and the minorities are meeting it, and will help to organize relief and publicity in the United States for the victims. He will investigate civil liberties in Russia and the condition of persons deported from the United States for their political and economic views. Mr. Baldwin is now under \$2,000 bail on a charge of unlawful assembly in connection with a free speech meeting during the silk workers' strike at Paterson, N. J., and his case has been continued until May to give him time to make this trip.

Midwinter Conference on Religious Education

A midwinter conference on religious education was held at Des Moines, Ia., Jan. 6 and 7, under the auspices of Drake university. Secretary J. M. Artman of the religious education association, President Morehouse of Drake university, Mr. Robert M. Hopkins, Professor E. A. Steiner, Professor Starbuck and many local ministers and educators participated in a program which was designed for the benefit of pastors, directors of religious education and church workers.

Is the Vatican a Candidate for Membership in the League?

It is reported by a correspondent of the New York World that the Vatican is preparing to ask for admission to the league of nations. It is hinted the Vatican has made a deal with Mussolini by which the Rome Government will place no objections in the way of the Papal state taking rank among the League's members. The Vatican is credited with a double purpose in attempting now to reassert its temporal character. Whatever its deal with Mussolini, it wishes to place itself in a conspicuously independent position, such as league membership. It also finds the time favorable because it can come to terms with Mussolini by a straight deal, whereas earlier Italian Governments constantly opposed its temporal claims—as at the time of the Hague conference, when the pre-war Italian chamber vetoed the presence of the Vatican. All of this is entitled to no more credence than any other clever conjecture as to the plans of the Vatican. It would seem unlikely that the pope could make an effective demand for a place in the league until and unless he secures recognition of his temporal sovereignty over a definite domain. But if sovereignty were granted over an area however small, he would have a plausible case for admission to the league of nations.

Catholic Home Missions Would Aid Mexicans Crossing Line

The Catholic church extension society held its annual meeting in Chicago early in December. An income of \$1,067,000 was reported for the previous year, the largest in the society's history. Cardinal Mundelein, chancellor of the society, reported that on the outbreak of the reli-

gious trouble in Mexico a priest was sent to the American side of the Mexican border with orders to give his entire time to assisting such Mexicans as might seek to cross the line into this country to escape the operations of the new Mexican church laws.

A Proposal for Secular Use of The Grande Chartreuse

A determined protest has recently been made, says America (Catholic), by the Catholics of Dauphiny in France, against the Masonic proposal to turn the Grande Chartreuse into an international hospice for "intellectuals." The President of the Dauphinese League for Catholic Action,

M. L. Bonnet Eymard, bitterly assails in an open letter the sponsors of the plan. In the name of his fellow-countrymen of Dauphiny he declares that any attempt to turn the age-long home of the "Angels of the Desert," as the Carthusian builders of the Grande Chartreuse are called, into an asylum for intellectual neurasthenics, and to bar the return of those heroic men who for nine hundred years lived in undisturbed possession of one of the greatest monastic monuments of the world, will be met by uncompromising resistance. This ancient monastery, whose former occupants were dispossessed in 1903 when their famous distillery was transferred to Spain, is now maintained

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by the French government as an historical monument and is used chiefly as a favorite objective for Sunday excursions especially from Grenoble, from which it is distant about twenty-five miles. A continuous campaign is kept up for the return of the Carthusians. Along the road by which one returns from visiting the place are signs which read, "You have seen the monastery—but where are the monks?"

The Seven Sins of The Churches

A writer in the *Commonweal* (Catholic) diagnoses the disease of sectarian American Christianity by listing the seven principal sins of which it is guilty: First, it uses humanly founded sects as substitutes for the divinely founded church. Second, ineptitude, including the inefficiency consequent upon division, and the insistence upon standards of conduct unrelated either to the example or teachings of Christ or to the experience of the historic church. Third, cheapness, starveling ministries and clap-trap methods of finance. Fourth, an offensive mental state of critical superiority. Fifth, exploitability, the peculiar gullibility which makes the churches and their ministers the ready agents of those who have something to put across and the favorite sucker list of those who have something to sell. Sixth, an excess of "personality stuff." Seventh, a misconception of the place of the Bible in the Christian religion, conceiving it as the basis rather than the product of the church.

More Liberal View of the Sabbath in Scotland

The strict form of Sabbath observance which has been in vogue in Scotland for many years with the support of Scotch Presbyterianism seems to be in prospect of modification at the suggestion of the church itself. The Glasgow presbytery has recently criticized it on the ground that it is rather a survival of the seventh day observance of the Jewish code than a recognition of the first day of the week in honor of Christ. The general assembly of

the church of Scotland has for some years had a committee on Sabbath observance which has taken a position against such amusements and occupations on that day as it considered a desecration. Clubs were asked to ban Sunday golf and railways not to run Sunday excursions. A special committee of the Glasgow presbytery has, in a report, laid down these principles: "(1) that the Lord's Day as an institution rests upon a different basis from the Sabbath, in respect that it is the weekly commemoration of our Lord's resurrection; (2) that its observance by Christians is not directly dependent on the fourth commandment; (3) that from the earliest times it has been observed by worship,

and that the cessation of work on it has had for its object the hallowing of the day for worship, not the setting apart of it for rest; and (4) that the present laxity in the observance of the Lord's Day is part of a tendency to sit loosely to spiritual obligations, and that one of the best antidotes to it would be a deepened sense of responsibility on the part of members of the Church." The committee recommends that Christians be urged to attend services at church hours on Sunday and to use the remainder of the day as their individual consciences shall dictate. In the discussion some ministers characterized the old-fashioned Sabbath as "depressing, dull, and tiresome," and expressed doubt

Indian Christian Council Plans Inquiry

AT THE MEETINGS of the national Christian council of India, Burma and Ceylon, held from Nov. 6 to 11 at the house of the metropolitan of India, Calcutta, it was announced that plans had been made for a comprehensive inquiry into industrial conditions in India with a view to the education of public opinion and advancing Christian standards in industrial life. The services of Miss M. Cecile Matheson, a member of the industrial court in England and a member of the executive of the national council of women, have been secured for two years. Miss Matheson will have associated with her two Indian helpers, one of whom, it is hoped will be a woman.

OPIMUM POLICY ATTACKED

A resolution was passed stating that while the council welcomed what had been done by the Indian government in the revision of its opium export policy, so as to stop export completely in ten years, it regarded the denial of an inquiry into the domestic opium problem as unsatisfactory and resolved to continue its efforts to promote the education of the public on the matter.

Dr. S. K. Datta, who is the representative on the legislative council of the

Indian Christian community, and vice-chairman of the council, dealing with the present inter-communal rivalry and the attitude of the Christian church in India to it, maintained that the problem was fundamentally an economic one, and that certain leaders were using the chronic economic unrest for their own ends.

Questions of devolution of work from foreign to Indian hands, and of rural education were also discussed. It was stated that the Indian government has placed four leading German missionary societies on their "recognized" list, and that these bodies were proceeding to take up all or most of their previous work.

It was announced that owing to the acceptance by the secretary of the council, Rev. William Paton, of one of the secretaryships of the international missionary council in London, so as to relieve Mr. J. H. Oldham, Dr. Nicol Macnicol of the United Free church of Scotland mission, Poona, had been invited to become his successor. Dr. Macnicol, who is one of the leading missionaries in western India, where he has been since 1894, is the author of a number of books including "Indian Theism" and a translation of "The Psalms of Marathi Saints."

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as to its conducing to a devotional frame of mind.

The Golden Rule in a Quaker Town in California

The little Quaker city of Whittier, Calif., recently witnessed an unusual example of the successful application of the golden rule among local churches. The first Christian church of that city erected a new building three years ago and in doing so incurred a debt which proved to be more than the congregation could handle. The members gave generously, but still notes were overdue and unpaid. A collaboration of the local chamber of commerce and the ministerial union led to a united effort which put the overburdened congregation on its feet. The cooperating churches were Friends, Methodist, United Presbyterian, Congregational, Episcopal, Baptist, and United Brethren.

Pacifist Students Suspended From Honolulu High School

Four boys were recently suspended from the McKinley high school, Honolulu, T. H., for distributing among the students a pamphlet opposing war and compulsory military training. The pamphlet, which was issued in mimeographed form, was entitled "Peace by Way of the Cross," and was said to be "published by the Fishermen." It did not bear the names of the parties responsible for it, but it bore the names of many eminent statesmen and educators attached to statements which they have made in opposition to war, and articles by students against military training. Mr. Roy Votaw, of the Y. M. C. A., who sends the documents and the local papers containing the story, says that the four boys have been in his Bible class for two years and that three of them are planning to enter Christian work. The principal of the high school explains that their suspension was not on account of the character of the material circulated but for disregard of a school rule forbidding the distribution of any printed matter among the students without previous permission from the office. The pamphlets were confiscated soon after distribution began and students who had received them were asked to turn them in at the office.

Rector Calls for Spiritual Audit of the Church

Apropos of the bishops' crusade, Rev. W. H. Bridge, rector of St. John's church, Boonton, N. J., thinks that a much deeper searching of hearts is needed. "Let the leaders of thought within the church, the men whose knowledge of the world they live in is accurate and scientific, initiate a movement for the widespread study of our very foundations. Although working individually there would be common lines of inquiry, the whole doctrinal and liturgical statement of the church would be subjected to a vigorous critical overhauling, ancient phrases now worn threadbare by centuries of unthinking repetition, would be stood on the witness stand; credal statements outdated by the scientific advance of the last half century would be recognized as such. And when these thinkers had thought their way through, each in his own privacy, they would meet

in conference. And after many conferences, they would call in experts in various fields, philosophers, historians, sociologists, biologists; submit their findings and statements, receive criticism; measure their conclusions against the best brains of those with no church axes to

grind. And while this investigation among the thinkers was proceeding, there would be instituted in every parish where two or more thoughtful people could be mustered, a local committee for the study of fundamentals. Such committees would be fed and stimulated by the questions and

The Student Christian Mission at Waterbury

FEELING THAT TOO much of the publicity which has been given to the recent student Christian mission of Waterbury, Conn., concerned itself with a single phase of the work that was done there, the phase known as Buchmanism, a group of pastors and other religious workers have issued a statement over their own signatures for which they ask equal publicity. The statement follows:

"In September the churches of Waterbury united in an evangelistic mission patterned on a similar mission in Fitchburg, Mass., two years ago. The members of the mission here were college and seminary students and recent graduates cooperating with the ministers and laymen of the local churches. About one hundred young men and women from our leading eastern schools gave up the better part of two weeks of their summer vacation to lead us in the undertaking. A small committee spent the entire summer in Waterbury, shaping the plans for the mission. They were assisted by a local committee representing the churches. The program of the mission included street and factory meetings, Sunday services in the churches, addresses before church societies and civic clubs, special meetings for young people, home and group prayer circles, nightly meetings in a centrally situated theatre, and private interviews with those seeking guidance in religious problems. Prominent religious leaders were secured as speakers for the theatre meetings. They included Dean C. R. Brown, Yale divinity school; Dean Charles Graham, Oberlin college; Rev. Henry Pitney Van Dusen, Union theological seminary; Dr. Sherwood Eddy, Y. M. C. A.; Rev. Henry Crane, pastor of the Center Methodist church, Malden, Mass.; and Rev. Allan Chalmers, pastor of the Dwight Place Congregational church, New Haven. The mission proper occupied eight days, and was preceded by a three days' conference at the Y. M. C. A. camp at Chester, Conn. Entertainment for the students was provided in the homes of Waterbury. An expense budget of \$4,500.00 was raised by the local committee.

"The mission was conducted on broad non-sectarian lines and won general favor

and support. The work of the students was well done. In their contacts in the city they made many friends, and those who came to know them were convinced of their sincerity and the genuineness of their religious experience. Their emphasis on the real fundamentals of Christian life and work was reassuring. Altogether, the movement brought much encouragement for all who are interested in youth and the future of the Christian church.

"No organized effort was made by the churches to enroll members, and the achievements of the mission cannot, therefore, be given in figures. But there were many abiding results. The call sounded by the students to personal loyalty to Christ met with a response in many hearts. Influences were set in motion that will long be felt in our churches. One gratifying feature of the movement was the absence of those conditions which expose many evangelistic campaigns to criticism on account of the prominence given to the money appeal. The students served during the mission without remuneration, and the majority of them did not accept even their traveling expenses.

Some reports of the mission have criticized certain methods employed by some of the students in personal work. These methods were not an essential part of the mission and represented the ideas of a comparatively small number of the workers. The majority of the missionaries were not in sympathy with them. We believe that with proper organization and the right leadership from within the colleges and seminaries, the movement contains large possibilities for good. The effort here was new evidence that Christian youth has a contribution to make to the Kingdom of God which the churches need. We hope that the movement may be continued and developed until its potentialities are fully realized through missions in many communities."

Signed by six pastors, the Y. M. C. A. secretary, and seven laymen.

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tentative answers of the central investigators. And these local groups would themselves call into conference men and women not within the pale of the church."

What Would Happen if the Church Became Thoughtful?

What would be the result if such a program of intensive investigation were carried out? Mr. Bridge thinks that it would in the long run promote piety as well as intelligence. He continues: "It would do much to win back the people who think and whom for the most part the churches have lost. And more: We should discover where and on what grounds we stand, I anticipate vigorous objection to my scheme. It will be called 'high-brow,' it lacks the note of piety, it offers no catch words, makes no drive for funds or members, it differs in mood and spirit from revivalist-war-drive methods so familiar and popular in this country. And it exalts the function of thought in the search for truth. But these objections are its virtues. For I humbly submit, the greatest need of our time inside, as outside the church, is patient, hard working, sustained

thinking. Is it not possible that some such element of thoughtful searching might be incorporated in the bishops' crusade? The bishops are driving for fervor and faith. But these are experiences incidental to the search for and discovery of the truth. The people will regain their fervor when they know the truth. Not before."

Extensive Work of Jewish Welfare Board

Over a quarter of a million young men and women are affiliated with the associations and community centers connected with the Jewish welfare board, which was organized nearly ten years ago. The third biennial convention was held in Boston just before Christmas. Originally formed as a welfare committee for the Jewish men in the A. E. F., it was later transformed into a permanent peace-time organization and nearly 100 Y. M. H. A. and Y. W. H. A.'s have come under its jurisdiction.

Y Secretary and Clergyman Save a Chinese City

Y. M. C. A. secretaries abroad and foreign missionaries have unusual opportunities as well as unusual perils in times of such civil strife as now convulses China. The Fortnightly, Y. M. C. A. news-sheet, gives an instance. The armies of Northern and Southern China were fighting for supremacy, it says, with Nanchang as the strategic point. Life there had become monotonously hazardous. First the city was captured by the Southern troops, then

the Northern, then by the southerners again. The city was looted, burned, bombarded, and its half a million inhabitants subjected to miscellaneous forms of discomfort, until the Chamber of Commerce finally took it into its head to send Arthur J. Allen, general secretary of the Y. M. C. A. at Nanchang, and the Rev. Lloyd Craighill, an Episcopal clergyman, on a peace mission to the Southern general, Chiang Kai-Shih. After two false starts they got through the lines, though subjected to heavy fire. The same form of reception was repeated when they returned, carrying orders to the troops in the city to cease firing. But the ultimate result was the retirement of both forces and the evacuation of the province by the northerners.

Sam Higginbottom of Allahabad

Sam Higginbottom, principal of the Allahabad agricultural institute in India under the board of foreign missions of the Presbyterian church in the U. S. A., has been back in his field long enough to send back an interesting record of his observations across Europe and Asia. Naturally his eyes were open to agricultural as well as to religious and educational conditions. He was impressed by the fruits of eastern Europe, the American colleges in the near East, the beneficent effects of the British mandate for Iraq, and the ruins of Babylon and Ur. He finished his journey with a thousand-mile automobile ride from Bombay.

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